

THE MISCELLANIE,

OR,
A Registrie, and Metho-
dicall Directorie of ORIZONS.

Exhibiting
A Presentment of the Soules Requestes in the
high Court of the heauenly Parliament:

Prefaced with
Meditations of a three-fold distin& Nature,
Preparatiuely instructing the Christian Soule,

For	{	I Prayer by	{	Testimonies	{	1. Scriptures,	{	commending Prayer.	
				of the		2. Fathers of			the Church.
				Remedies againg Im-	{	7	{	with a	
			pediments hindering						
				Deuotion, and are				{	
				Helpes furthering	{	6	{		Speciall Pre- face divided into sections.
				Deuotion, and are					

Medi. { 2. ——— The Lordes Supper.
3. ——— Mortalitie, and Death.

By Paul Wentworth

1. Timothie 2. 1, 2 3.

1. I exhort therefore, that first of all Supplications, Prayers, intercessions,
and giving of Thanks, be made for all men.
2. For Kinges, and for all that are in Authoritie, that they may lead a
quiet and a peaceable life, in all godnesse and honesty.
3. For it is good and acceptable in the sight of God our Father.

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of the golden Anchor in Paternoster row. 1615.



TO
The most excellent, god.

lie, vertuous, learned, our gracious Soue-
raigne Lord, *JAMES*, by the grace of God
of great *Britaine, France, and Ireland*,
King, defender of the true,
Christian Catholique Fayth.

RIGHT-NOBLE, MOST RE-
NOWLED, MY DREAD
SOVERAIGNE;



I is an ancient saying of a diuine Phi-
losopher, that Common-wealths
are then happie and fortunate, when
either the Wise and Learned, called
Philosophers, gouerne them, or
their Gouvernours and Rulers be
Philosophers; that is, louers of
Wisedome and Learning. Some,
to make resemblance of this Truth,
doe Emblematize it in the Picture of Pallas, (whom the Anti-
quitie deemed the Goddesse of Wisedome) portraicted with
a Sheild or Target: by which they would giue vs to understand,
that the whole World, figured vnder the forme of that Sheild,
is gouerned of Wisedome; and by meanes hereof, a Prince to be
inuested, as it were, into a possession of two Kingdoms; the one,
of Saturne, which is Contemplation: The other of Iupiter,
which is Action. And to make this to appeare more plaine, the
Astronomer is bold to say, That no great matters for weighti-
nesse, nor firme for perpetuitie, can be done by any, but in whom
Saturne the Philosopher, and Iupiter the King, are vnitied,

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(like Hippocrates Twinnes) sympathizing in one, and the same person of a chiefe Gouvernour, whom for that cause, they call most happie, as having the Dietie of Pallas (to use their wordes) residing in his Brest; both to possesse Knowledge, and to carrie the Launce: For that Knowledge without Power and Might, profiteth few; and Power, without Knowledge and Wisedome, doth hurt many. This seemeth to haue been a receiued Truth of the Antiquitie: For, in this sense wee read, that the Kings or Rulers of former times were chosen such, as should both at home prouide for the aduancing Vertue, and repressing Vice; And also repell Foreine forces from Inuasions; yea upon occasions likewise, Lead an Armie abroad: shewing that in these two things, was necessarily comprized the very chiefe Office of Kings and Rulers: The one to be performed by good Lawes, and administring Iustice alwayes: The other, by Armes, and Martiall Cheualrie, as the times require: For this last, is extraordinarie, and in case it must be so: But that former is ordinarie and perpetually in vse, and not to be omitted. For this cause in those heroicall Times, all Kings were both Iudges, and Captaines of Warre, as sayth Aristotle This is manifested in the first Kings of the auncient Grecians, 1 Æacus, 2 Minos, and 3 Rhodamanthus, who all three were called by no other name vsually, then by the name and title of Iudges; manifested likewise in those Epithets attributed to Kings, by Homer; calling them, Shepheards of the people; to note a speciall care appropriated to them of Legall protection euery way, which also is the very same argument that the holy Ghost is pleased to vse in S. Paul, shewing the end for which Rulers and Kings are appoynted, euen that they by Gods fauour, saythfully executing their Office, the people vnder them may (2) lead a quiet, and a peaceable life in all godlynesse and honestie. And for specialtie the said Poet Homer celebrateth Agamemnon King and Generall of the Grecian Armie against Troy. And to speake out of Historie, we read in Herodotus, that Dioces among the Medes, was first made Iudge, and afterwards King: having appoynted to him a corporall

1. 2. 3

(a) 1. Tim. 2. 2.

DEDICATORIE.

porall Guard, as well for his owne safetic, as also to keepe in awe the Potent and Mightie, and to repress in them insolent Wrongs against the weaker sort of inferiour note. Againe, the Lacedemonian Kinges, as in time of peace they ruled by the Sword of Iustice; So in the Field against their Enemie, they had an absolute Commaund, (though perhaps herein, some will say; by a speciall Commission from the Ephori, deliuered them enclosed in that round peece of Wood, called their Scytale,) both for a good King, and a stout Warriour, by those two epitheted adiunctes defining him a fit Gouvernour of his people, as well for Warre, as for Peace. Neither the Romans, who succeeded the Grecians in the Empire, were herein wanting to themselves; for they also after their example, constituted Kings for Iustice sake, as Tullie sayth, by their Authoritie to be maintained among them for the common good. Now this name of King, hauing the stile of great State and Maiestie, (as being most eminent amongst men) was therefore so plausible to the Israelites, and so liuely in their Eye, as that they thought themselves inferiour to the Ethniques, so long as they were without a Ruler by that Name; and therefore asked of Samuel a King, first to Iudge^(a) them only: But afterwards they would haue a King like other Nations, both to iudge them, and also to goe before them, and to fight their Battailes. And so they had a King by appoyntment from GOD, promised them before in Deuteronomie, ^(b) if they should aske one when they were come into the land of Canaan, which he would giue them to possesse; For as then, GOD was their sole and onely King; and being the King of Kings, was instead of all, and vouchsafing them alwayes his one presence, was still among them betweene the ^(c) Cherubims, from whence the Lord answered, & gaue out Oracles in all weightie matters, by 1. Dreames ^(d) by 2. Vrim, or by his 3. Prophets; in this manner designeing Iudges for Peace, and appoynting Captaines for Warre extraordinarily, as Ioshua, ^(e) Iudah, ^(f) Othniel, ^(g) Deborah, ^(h) Gedion, ⁽ⁱ⁾ &c. And so to Samuel, ^(k) who iudged Israel al the dayes of his life: And annoynted Saul ^(l) the first King to

(a) 1. Sam. 8. 5.
20

(b) Deut 17.
14. 15.

(c) 1. Sam. 4. 4
(d) 1. Sam. 28. 6
(e) Num. 27.
18.

(f) Iudg. 1. 2.
(g) Iudg. 3. 9.
(h) Iudg. 4. 4.
(i) Iudg. 6. 14.
(k) 1. Sam. 7. 15
(l) 1. Sam. 10. 1.

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be the Gouvernour of the Lords inheritance. But to goe on in the matter proposed, it appeareth by those former allegations of Testimonies and Examples, that Men at the first were made Rulers and Gouvernours ouer people for a common defence to them both in Warre and Peace: and therefore wee may not thinke but they were qualified through Wisedome thereto, as hauing that Eye of the Learned, defined to be the Iudicious discrette Eye, clearly insighted in the precepts of true Policie; which said Eye, is framed & fashioned, as it were, first out of a wit

1. *perspectiue, to inquire into the qualitie of State-affaires. Secondly, out of a Iudgement deliberatiue, fitted by much experience to define and determine them: And lastly, out of a*
2. *Minde resolute and expedit for speedie execution accordingly. For this Eye weighing, in the Balance of a Well instructed discretion, the differences of former Times passed,*
3. *with the late Customes of our moderne Times, and now present in esse, both 1. abrogateth, 2. reformeth, and also 3. establisbeth*

Lawes; prudently temperating the reason and vse of them, to the distinct formes of Gouvernement in seuerall; which by reason of Change in the manners of the People, must of necessitie admit also Change and alteration in themselues: and so in the sense of that Ciuill Law maxime, as thinges that happen a new, haue need of new reforming Remedies: Which none can be excogitated fity, and set for good, without this iudicious Eye of the Learned; for which cause it hath been in very high esteeme alwayes among Kinges, Princes, and men of State, in that ranke for Wisedome remarkable. A matter therefore for excellencie not only in Confession deseruing approouement, but much more in Action (suffragating thereto) singulerly applauded; as is pregnantly related in Histories of former age. But what needs any recitall of forreine examples for testimonie of this truth. To write personall Commendations of liuing Princes, especially to themselues, may be held a verball Simonie; yet, Shall true prayes be smothered in silence, for feare of vniust blame? Onely I doe deprecat the suspicion of Flatterie, and craue to be bold to utter a true thought of a loyall Heart, and say, Your

Highnes

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Highnes, ô most Noble, (*worthely so tearmed*) defender of the Fayth, (*which indeed is the very true, auncient, Catholique Fayth*) *beeing not onely Learned your selfe in all knowledges fitting (for Ornament) the stately personage of a Monarchicall Gouvernour, (for this cause to be truely accompted a* **LIVING LIBRARIE, and a Walking Studie**); *But also singularly affecting, and charily forstering the professors of Learning and good Artes, (in both these names a myrrour of Kings) doe make alone, without example, the asseneration of the former assertion good, in asmuch as thus ordering the Gouvernement politique of your Realmes and Kingdomes by Wisedome through holesome Lawes, you haue settled and establisht them in a blessed Christian Peace and tranquillitie, beautifying, and beatifying, both Church and Commonwealth thereby. This apparantly manifested to all your Subiectes, (I meane Subiectes of the best note for true loyalty to your Royall Scepter) who seeing, (and confessing also an acknowledgment of the same) doe rightly and willingly attribute it to that iudiciously discreete Eye of Learning and Wisedome, spoken of before; and is in your Maiestie the better quick-sighted, and more clearely perspicuous, for that it hath receiued illumination from the Spirit of that Wisedome which Salomon calleth, The* ^(a) *Brightnesse of the euerlasting Light, and, The image of Gods goodnesse. In the vertue and power whereof, your Maiestie being alwayes guided, can at no time be deceiued in the course of your Gouvernement; which as it is now in apparance, wilbe hereafter better made knowne in the publique good, being the chiefe end of a well settled State. For this Wisedome telleth Kinges and Princes, that they are appoynted Rulers ouer Men, for Mens sake. And as by this, they are Lordes; so are they Tutors and Protectors of their People. O truely iust and most lawfully ruling Prince! who in this sublimious state of a preheminented Soueraigntie, hath notwithstanding adioyned, and (as it were conser- ted) reuerend Modestie to Princely Maiestie, desirous to be held and reputed of his Vassals rather Good for Clemencie,*
then

(a) Wilsdo 7.
26.

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then Great for Power; a Father of his Countre, much more, then a Lord ouer Men: whom he knowing to be giuen him of God, for their speciall good and benefite, is not seduced by high thoughts of his stately Dignitie, from executing the kind, and lowe-meriting partes of that necessarie Charge committed to him from above, acknowledging with Adrian the Emperour, the Common-wealth to be the Wealth and Welfare of his People, and not his owne in proper. A true and plausible effect of Wisedome and Learning specified in that worthy saying mentioned before, and much celebrated in the writings of the best learned Politiques of either Philosophying Rulers, or Ruling Philosophers, making happie Common-wealthes by the vse thereof, and for it worth hath carried a long way Pen vnto this discourse, the rather because it hath a true conformitie with your Maiesties Royall deportment, in the whole course of your Highnesse Rule ouer vs with great correspondence. But this notwithstanding (though verie plausible both in opinion and example.) Religion, in specialtie, is that, which first reduceth the Throane of a Prince into a forme of gouernment by wisedome; & afterwards raiseth and setteth it in an Eminent height of a most flourishing state; For those Common-wealthes are in the Eye and speech of all men religiously wise, most firme, & permanent, in whose middest is seated the Temple of God, yea who themselues are in deed the very Temple of God; so as all Kings and Princes, which doe reigne with God, doe reigne most happely and best secured; as of your Maiestie is acknowledged to bee well understood for a truth, euen at the first entrance and commencement of your Reigne ouer vs. For, (may it please your Grace my most gracious Soueraigne) to giue me leaue, I shall remember vnto your Highnesse your owne words, making prooffe thereof, in that Conference had with the Lords, Bishops, and others of the Clergie, about Church-matters when to declare your Princelie meaning in calling that assemblie, you sayd, It was after the example of all Christian Princes, to take the first course for the establishing of the Church, both for Doc-

trine

This Confe-
rence held at
Hampton
Court Janu.
14. 1603.

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trine and Policie : *Wherein your Highnes manifested that religious Care, which is best fitting the Royall person of a Christian Prince, knowing, and doing to your Subiectes also thereby to know, that the maine Pillar of a Politique State for happinesse, in permanencie and stabilitie in Religion; which cannot be settled, but by that true Wisedome whereof Salomon speaketh, calling it, The (a) Breath of the Power of God : For, if God (b) looseth the Coller of Kinges, and girdeth their Loynes with a Girdle, as Iob speaketh, which as by interpretation out of Daniel, (c) taketh away Kings, and setteth vp Kinges; it is out of question, that the Throane of Princes is the Throane of God; So acknowledged, and in words confessed of the Queene of Sheba, when she sayed to Salomon, (d) Blessed be the Lord thy God, which loued thee, to set thee on his Throane as King in stead of the Lord thy God. And this Throane, Dauid calleth the Throane (e) of the Kingdome of the Lord ouer Israel. And in a fit correspondence hereto, Salomō testifieth vnto God, that he made (f) him King ouer a great people, to reigne in his father Dauids stead, Therefore in the Prouerbs the Wisedome of God challengeth this power of Constituting Kings, to her selfe only, saying, By (g) me Kings reigne, and by me Princes rule. This is that wisdome of God, which dwelleth with prudence, and findeth out knowledge, and Counsell, even the true knowledge of the King of Heauen; without which no King can well reigne, nor beare rule on Earth. In this sence speaketh Lactantius verie soundly to the purpose: Therefore doth all euill and mischiefe (saith hee) daylie encrease, lying heauy and weightie vpon man, because God the maker and gouernour of this world is forsaken, and wicked Religions professed against his true worship : For, All the wisdome of man, (sayeth the same Author) consisteth in this one thing : first, to know God; then to worship him : So, Wisedome preceeding, and Religion attending, it must be, that true Worshipping of God, is a Consequent, to a Sound knowing him, as Hee is to be*

*

wor-

See
βασιλικοὶ λόγοι
Lib. 1. pag. 1.

(a) Wisd. 7. 25.

(b) Iob. 12. 18.

(c) Danic. 2. 21.

(d) 2. Chro. 9. 8.

(e) 1. Chro. 28. 5.

(f) 2. Chro. 1.
8. 9.

(g) Prou. 8.
15 16.

ver. 12.

Lib. 5. Instit. 2.

See
βασιλικοὶ λόγοι
pag. 1. 2. 3. lati.
Lib. 1.

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worshipped. *Writing of this matter to your sacred person, I beseech your Highnes, let mee use here your owne words for prooffe to be alleaged out of your owne Booke of the Institution of that most noble and heroicall Prince HENRIE, our late Prince of the best and greatest hopes.*

In the beginning of which your said Booke, your selfe doth professe, None to be meete to gouerne a Christian religious Nation, who doth not (how great soeuer) from his heart, worship and reuerence the diuine Godhead. And proceeding further in this Argument, your Maiestie setteth downe Two degrees of this Worship from Man to God: The one Inferiour, which ascendeth: The other Exteriour, which descendeth. The former consisting in Prayer, and in Fayth towards God: The latter, in Actions issuing from that Fountaine: so as that former containeth nothing else but a right use of Religion to be exhibited vnto God: That other, respecteth the Rule of Christ; (a) What you would Men should doe vnto you, euen so doe yee vnto them; which is the Rule of Iustice and Equabilitie, preceptiue in the Law and Ghospell for Loue and Charitie to each other. Heere to continue this Discourse, (into which I am willingly entred, as being fitted in part to the Argument of this my Booke, treating of Prayer) I humbly craue leaue of your Maiestie, to speake hereof vnto you, out of that your learned Treatise truly Religious, and Christianly Politique. I find in it Religion defined, that manner of worshipping God, which himselfe hath appoynted out of his manifest reuealed Will, receiuing life from a true Fayth; and so by it seemeth to be animated and quickened vnto all good Workes: also preserued by a right Conscience, and so continued in that knowledge of God, (with which he hath enlightened the Minde of man) both against Reprobation, and Impenitencie, the Leprosie of the Soule; and also against Superstition, the very Nurse and Fosterer of erronious opinions peremptorily derogating from the truth of Gods word. This then kept sincerely pure from pollution of Sinne in Manners, and of errors in the doctrine of Fayth, that interiour worship of God

See
βασιλικὴν δυνάμειν
pag. 1. 2. 3.
Latin.

Lib. 1. 6. in the
Latin.

1. 2.

(a) Math. 7. 12
Luke 6. 31.

See
βασιλικὴν δυνάμειν
Lib. 1. pag. 7.
in the Latin.

pag. 16. lat 19.

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God ~~which~~ your Grace there mentioneth, will haue an easie ascent vnto him, and be the more plausible in his sight for acceptance, religiously commended by Deuotion, and Zealē in Prayer.

To enforce heere a necessitie of Prayer by Arguments (which is sufficiently treated of in the Preface, or fore-speech of this my Booke) were to set a Candle in the Sunne flaming to giue light at noone-day: For although Diuinitie, (as it is occupied in the Theorie of God, and heauenly thinges, both to be beleeued, and hoped for,) may seeme a speculatiue Discipline, onely for the Soules bare knowledge; yet, if the Schoole-men graunt (which argue this poynt) that Consent in beleeuing the Doctrine of Christian Fayth, is an Action of the Will and Minde of Man; it must needes follow, that Diuinitie is also a Practicque Doctrine, which requireth the same of Man: For what respecteth Consent, but Action in consequence vnto Knowledge, which was in precedence to it? Christianitie consisteth not in Wording: It is meere Vanitie, yea dissolute Securitie, to dicourse of Fayth, out of the Scriptures, and for defence thereof to allage Theologicall reasons, and Authorities, if also there be no Consent, and Agreement for acting the Workes thereof. Christ said to his Disciples, (a) If yee Know these thinges; blessed are yee, if yee Doe them. Doing therefore, and not Knowing onely, blesteth the Christian: For, Hee that (b) Knoweth, and Doeth not, shalbe beaten with many stripes. ~~As~~ so by all true consequence, Diuinitie is a Practicque Doctrine, and not onely Theoricque, and Speculatiue.

(a) Ioh. 13. 17.

(b) Luk. 12. 47.

To come then to the matter of Prayer purposed, for asmuch as our Soule hath no habilitie of it selfe to deserue anything, but must depend wholie vpon Christ; who is the true bright shining light of righteousness for all grace working acceptance before God, (which not obtained, all knowledge contemplatiue is idle, and vnprofitable) wee must needs hold it very necessary (The state of the Soule, thus disabled through it owne infirmities) that wee attend vpon Prayer sedulously and seriously,

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by it in Christs name to call vnto God for his Spirit, to lighten our vnderstanding with the influences of his Grace, which is only powerfull vnto all virtue, as [to analogize great things to small] may be obserued in the Moone, to worke vpon these inferior Sublimarie bodies, in euerie one (after their severall qualities and natures) conformably to the Light it receiveth from the Sunne. There is no assurance to the Elect and Godly of obtaining either spirituall Graces, or otherwise the fauour of God, for any other temperall Benefites, but by Fayth. This is the Sollicitor, that maketh the motions in the celestiaall Star-chamber before the Throane of the high Iudge of our Souls for accessse of our Supplicatorie Requestes, to bee presented and pleaded there, by our Aduocat Christ. And how doth Fayth make these motions, but by Prayer onely? For as Fayth in that your Maiesties Princely Institution is truly sayd to bee the Nurse, and Cherisher of all Religion, and Pietie. So is Prayer there also said to be the fosterer, aduancer, and mainteyner of this religiousse true Catholique Fayth; by which is wrought in our mindes a firme perswasion, and sure apprehension of God his Promises; as your Highnesse hath there defined, calling it that Golden Chaine, by which the faythfull Soule is lincked, and annexed vnto Christ: for in him onely are they made; and to the godly by him, and for him, shall be alwayes yea and Amen.

1 The Faythfull assurance of the Godly, is in 1. grounding,
2 and 2. guarding. If then the Godly will be grounded as the Mount Sion, which cannot bee remoued but standeth fast for euer; And guarded as Ierusalem, which is compassed about with Hilles on euery side; Let them bee intentiue to continuall Prayer, which cherisheth their fayth, setting it in Gods promises, whereby it is made strong against all (a) the fire Darts of the wicked, And to (b) resist the Diuell. So as Prayer, next to Preaching the Word, ought most specially to bee had in esteeme and regard of vs: But first in place, is the diuine Word, out of which God speaketh vnto vs by his Ministers, and instructeth our Consciences in the true knowledge of his Fayth,

(for

Βασιλικὴν δόξαν,
Lib. I. pag. II
in the latin.

(a) Ephe. 6. 16.

(b) 1 Pet. 5. 9.

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(for Fayth (a) is by hearing,) and therefore great care, and diligence is to be vsed, in hearing frequently the sacred Doctrine with attention and reuerence, as your Maiestie aduiseeth.

(a) Rom. 10. 17

βασιλικὴ δὲ ἐστὶ
Lib. 1. pag. 5.

Next to it, succeedeth Prayer, for the very speciall use and necessitie thereof, as may appeare prooued both in the examples of the godly practizing it, & also in the exhortatiue precepts giuen for it throughout the whole body of the Scripture, and so (as I take it) understood of your Highnesse commending next to that most absolute forme of Prayer made by our Saviour Christ, the diuine Psalms of Dauid, from whence, as out of a rich Vaine, and pure Fountaine, may plentifully bee taken, those formes of Prayers and Supplications that may make for either 1. Necessitie, or for 2. Comfort. Now that the Ministry of the word preached, hath of right a precedence to Praier; and that Prayer, in the next place is subordinated therto as a subsequent, may thus appeare; For that the Word, being the ground of Gods promises in Christ, signed to vs by the Scale of his Spirit, wee had neede to bee first instructed by it, how that God being not as man that hee should lie, or repent him of the good hee purposeth to his Children, is verie Truth it selfe, and so secureth them of performance, in asmuch. as hee knoweth it to bee a part of his glorie (whereof hee is alwayes ielouse) to performe what hee promiseth in his Word.

βασιλικὴ δὲ ἐστὶ
Lib. 1. pag. 12.
in the Latin

I. 2.

Again, the Nature and Effectes of Prayer, both what it is in it selfe, and how to be confined, and also, what force it hath in working to the good of them that use it, is also first to be learned; which cannot be had before it be taught out of the said diuine Word. Hereby our Fayth well instructed, addresseth it selfe the more boldly and soundly to Prayer, which is a singular prerogative of Gods high seruice for his Glorie vouchsafed his Children; Yea, and commaunded to be offered up of them at all times for the supplying all their wants, both in spirituall Graces to the Soules good, and also in Temporall commodities to the welfare of the Body. At all which times, wee are specially to haue good respect of our behaviour and gesture in

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Βασιλικὴ δέσση
Lib. 1.13. lat.

Praying, that it be with all Reuerence due to such a Maie-
stie, that filleth the Heauens. For if a Subiect may not dare
to present himselfe before the King (whether by Petition, or
otherwise) but submissely and accommodately; How much lesse
is any Man, (who is mortall) to presume to call vnto the Al-
mightie GOD, as to his companion and fellow?

In deed, a wise discrete Man will not appeare before any of
eminent Superioritie, to aske any thing at his hands, but well
prepared euery way in reuerent Gesture, and fitting Spea-
ches; for hee bringeth his Errand with him well furnished.
If then such prouident care be had of worldly Authoritie for
worldly respectes, how ought we to be aduised in what sort & man-
ner wee doe present our selues, and our speeches, before the Lord
God, craving of him Spirituall graces. Of all these pointes, I
haue spoken in the Preface, to my Booke sufficiently (I hope,) and
I may say also of purpose, for the instruction of some Readers,
perhaps not so thoroughly learned in the knowledge of them, as the
necessitie thereof requireth: Needlese therefore may seeme heere
any commentation vpon a Subiect of this Nature. But vouchsafe
mee herein your most Gracious aspect, I humbly craue it; and
bee pleased to know, that your Highnes first Booke of your
Βασιλικὴ in concurrence of this matter corresponding to mine, did
first induce mee to insert this Discourse, and hath continued mee
also in it vnto this extent of longitude; the which being graciously
pardoned of your Maiestie, I may hope of a fauourable con-
struction in the Argument it selfe thus discussed: For, as in dis-
cussing the matter and subiect of my Booke (which is made
specially for Prayer,) I follow the common stile of Dedicatories
for example, which all in a manner doe the same: So, hauing in
purpose to consecrate it vnto your Highnes, I thought it very
meete for applause to fashion, in some sort, the handling of the mat-
ter contayned therein out of that your Maiesties Booke, as it
were by a suffragie from your owne mouth witnessing the
Truth of what is alleaged from thence in my writing, and so to
commende it to the censure of the iudicious and wise Reader.
Were I either able for Learning, or for my Person worthy to
blaze

DEDICATORIE.

blaze, and decipher the singular, and most eminent endowments of nature (wherewith the Diuine Maiestie, from aboue hath bountifully enriched, and gratioſly blessed your ſacred Maieſtie) I would moſt gladly (as already acknowledged of others) ſo to their learned Iudgments aſcribe my opinion alſo in particular, for a teſtimonie of my Loyall heart vnfeinedly deuoted to the beſt and higheſt thoughts that is fit for Subiects of true allegiance and Fealtie to carrie of your Highneſſe honourable, heroicall, and well deſeruing Prayſes. Notwithſtanding that I may not ſeeme to forget careleſly the Lawes of dedicatorie writings or purpoſe neglect, for feare to bee reputed a flatterer in following them (which drawing to the conſuſion, doe commonly inſert in the Cataſtrophe a commemoration of perſonall commendations.) I will capitulate ſome few ſpeeches of that ſenſe, ſuch as I haue read, recorded, and publiſhed in other mens Writings, and ſo after this manner onely, as it were by my bare ſuffragie, applaude in aſſent to the truth of their renowingming encomies. Your Maieſties Kingdomes and Dominions conſiſting of a Two-fold gouernement; the one Spirituall in all Church-cauſes, and ouer all Perſons: The other Temporall, for the managing of Ciuill and Politique affayres with great dexteritie both ſupreame and ſoueraigne, is therefore celebrated to be beautified highly, in the wordes of excellent Knowledge, Wiſedome, Prudence, Iuſtice, Religion, and Godlineſſe: which muſt needes be thoſe Princely qualities, for which your Highneſſe (as one ſayeth) beeing eminent, wee your Subiectes are, and ſhalbe, the happier. — Your Theologicall Wiſedome and Learning in matters of Religion; your witten *ſermones*, and other your Bookes, and ſundry Speeches, extant & in the Eye of the World, can ſufficiently witneſſe: yet for more ſpecialtie it is made knowne, & manifeſſed in that interlocutorie Conference mentioned of mee before in this Dedicatorie; Of which I reade theſe ſeueral Iudgments giuen out by great perſons of State, and High note, care-witneſſes the ſame time of your Maieſties entercourſe ſpeeches, then uttered & auerred, to haue been ſuch as that one ſayeth, I am fully perſwa-

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Conference.
pag. 83.

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In the Preface
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The Prote-
stants Coun-
terpois to the
Catholiques
Supplication

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ference.

perswaded, that his Maiestie spake by the instinct of the spirit of God. *Another saith, that hee had often heard and read, that, Rex est mixta persona cum Sacerdote; But hee neuer saw the truth thereof, till that day. And a third, accomodating his testimonie in truth to these, writeth; That the Title of a living Librarie, and of walking Studie, might properly fit your Maiestie: for which cause he sayth further; That it was pittie to loose one Sillable of your admirable Speeches: The words whereof there, and then uttered by your Highnes in that Conference bieng like Apples of Gold, with pictures of Siluer for the apt fitting them in their places conueniently, and iudiciously. Nay the same partie sayth further, That your Maiestie did so admirably both for vnderstanding, Speech, and Iudgment, handle the points there propounded, as that they were sent away (upon the breaking vp) not with Contentment onely, but astonishment. — And as touching your Politicque wisdom, Prudence, and iustice in State affaires, thereby administred and brought into good Gouernment: Yea, as one sayeth, (to use his owne wordes) beautifying it to Gods glorie, with the Churches good, as many may with truth acknowledge it, as haue loyall Hearts deuoted to a truth, and will be well affected in sinceritie to testifie and confesse the same upon occasion.*

*But neither is here wanting publique Testimonie hereof, forasmuch as I finde it also anounced in print; Such to be the rare Perfections, and admirable Guiftes of the aboue-said Virtues wherewith the bountifull hand of Gods diuine Maiestie hath enaued your Maiestie, as in the deapth of your prouident Iudgement, wee doubt not, but you foresee, what concerneth both the Spirituall, and Temporall gouernment of all your Kingdomes and Dominions. — Then well said hee, who thus said. Our dutie, as wee are Men (yea, I may say, as wee are true Subiectes,) to be an acknowledgment of our settled State in your Royall person. — Many more Testimonies of a deserued Truth in this kind, might be heere alleadged. But to your Maiestie (whose humble deportment in those
your*

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your most eminent Sublimities hath alwayes held suspected all wordes of Prayſes in commendation of your owne person) theſe already cited, may ſeeme perhaps, diſtaſtfull, and ſo reiected, as not acceptance-worthy. If it be offenſive thus in the Phraſe and Stile of others to write vnto your Maieſtie of your ſelfe, as it were, in os laudare; yet becauſe it hath the Teſtimonie of a loyall Heart deuoted to the beſt Thoughts (as I haue ſaid) of your rare Virtues much prayſe worthy; and therefore meete to be uttered at all times, as occaſion ſirly ſerueth, both in writing and ſpeaking without diſſimulation, I may hope alſo it to be pardonable; And therefore am yet further bold in all humilitie to craue your Graces moſt gracious fauourable leaue to adioyne to theſe former, mine owne private commendation of your ſingular clemencie, and benignitie towards your Subiectes. For among all thoſe giſtes of Grace, and Nature, (which are in your Maieſtie for varietie manifold, and for their worth very ſingular) none yet for applauſe generally may ſeeme rightly ſuperiorating that of Bountie, and Clemencie, noted of all in your Grace more eminent, as remarkable for manie preſident particulers. A memorable virtue, and eternizing Memorie; the which as it is beſt agreeable to mans Nature; ſo, beſeeming none more then Kinges and Princes, (as they write,) becauſe it conciliateth and breedeth the loue of their Subiectes; by which both Securitie, iſſuing therefrom; and alſo Stabilitie; proceeding out of it, is gotten, and procured to the common good of all ſubiected to their gouernment; whom, rather to finde good, and dutifull, then otherwiſe to make ſuch, is honour to them; which is, to feare not a King, but for a King: And this to doe, is a ſtrengthening ſafetie both to King and Subiectes.

Wiſe Tacitus, giueth this Precept of a pittying luſtice, To be content moſt often with the Repentance of one offending, and not often to puniſh all offences: Yea, ſaith Claudian the Poet; It is a kind of Punishment to ſee an Offendour deiected with true Sorrow for his faultes, ſubmiſſly entreating pardon. This is that true Magnanimitie, which your Baſilicon treateth of, and aduiſeth to be embraced: Not in

In Agric.

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Baronius. Decem.
Lib. 2. pag. 100.

taking reuengement, *but* by accompting him, that hath offended, vnworthy your Anger; and so by ouer-swaying that Passion, to triumph, and ioy greatly in this, that you haue commaunded your selte, (yea against your owne will) to graunt Pardon.

And this by way of Counsell there written of your Maiestie, appeareth through your owne practize in this your Graces milde gouernment ouer vs, to haue been set downe in great iudgement, long premeditated and purposed for action; knowing, and rightly vnderstanding, that it causeth Man by imitation, to draw neere vnto God, whose Mercie, and louing kindnesse, is aboue all his Workes.

Psal. 82. 6.

Iocel. 2. 15.

For this cause, are Kings and Princes in the Scripture, tearmed Gods, that they being by function Lieutenants to GOD vpon Earth, should also expressly imitate, in their Rule and Gouernment, this diuine Virtue (appropriated to his Nature,) of Clemencie, Patience, and long Suffering. A virtue so highly applauded and magnified of the Heathen, that (as Aristotle writeth) Many Philosophers haue attributed diuine honours to it, calling it Beneficence of doing good. And Seneca will haue that onely Lightning which Iupiter sendeth forth, to be most plaucible and milde; herein hauing reference to those kind of Lightnings which the Latines call albas Manubias, and sayd to be harmelesse, for that they are made by Iupiter in a friendly traiection, and shooting forth to the Sunne without offence to any. — This was a constant opinion of Antiquitie; doing thereby to vnderstand, that Iupiter (whom they tooke to be the Prince of the Gods,) is neuer angrie at any, neuer hurteth or violateth; neither iudgeth & condemneth any. This, though fabulously deliuered in the writings of those auncient, both Philosophers and Poets, doth yet seeme parallelwise to keepe the same proportion, with the like, auorred by the Hebrewes, concerning the common calamities of Plagues, Pestilence, Diseases, and other Casualties, happening to Man for a chastisement of Sinne: in which respect, all such kind of Euill, is called Malum pænæ, and in this name sent from God.

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God, as the Scripture teacheth.

Notwithstanding (say they) these Evils come not from God immediatly, as from the efficient prime cause to be taken for the chiefe Author of them; but are deriued by a certaine consent from a middle intercurrent cause not inhibiting and restraining the ordinarie or extraordinarie course of them; the which cause, they in their vsuall speech expresse by the word Hiphil: Not thereby denying his Iustice, but preferring his Mercie and Clemencie; forgiuing rather then punishing: which causeth in his Children a Sonly feare, tempered with an obseruant Loue, prescribed to Kings as an example for imitation, that so they doe honour God in Heauen by this virtue of whom themselues are honoured on Earth, by that his owne Title. How, and in what Tearmes this is performed, your Maiestie sheweth in that your Comparison of a King, and a Tyrant, by apt Notes differencing them: where you define a King to be as a Father indulgent, and a Lord, Soueraigne, but not vnkind: one, not so much borne to his people a King, as giuen of God from above, for their good and tranquillitie, conserued through wholesome Lawes, thereby procuring Loue; which he must accompt for his Sanctuarie, and onely Refuge. A most luculent Testimonie, seeming to be instructed from out the voice of Nature it selfe, suffragating thereto in Truth; and so to receiue a worthy allowance the more plausibly. For Nature hath framed the chiefe Maister-ruling Bee, which is the King in the Swarme of Bees, without Sting, of purpose, that it might not annoy and hurt any of the lesser Bees, which are unto him as his Subiectes, to follow, and attend him at commaundement.

This Discourse, my dread Soueraigne, wherein speaking to your selfe, I haue spoken of your selfe (I trust not too boldly, because truly loyally,) I will end with the words of Calsiodorus; Mercie and Clemencie is that only virtue, to which all other virtues refuse not in honour to giue the preheminence. If to haue taken in hand this Argument, and to haue accommodated it to your Royall person in this manner prayseably, bee an

Isay 45 7.
Amos 3.6.

Bodin de
repub. lib.4.

Psal. 103.8,
Da. 1.9.9.

Biblioth. de
Lib. 2.
pag. 23. 25.
24. 25.

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ouer-sight blame-worthy, I may say (under your Highnes reformation) that I presumed upon the nature and qualitie thereof, and so hope for the Argument sake, which is of Clemencie, a resplendent virtue in your person, (being also entertained in Truth, and discoursed in Loyaltie,) to finde accordingly a favourable pardoning Construction; which most humbly I craue of your Maiestie, to be the same (if you please) which Alphonsus King of Aragon, (a most victorious, and learned King) gaue of one Lucas a Phisicians demonstratiue Oration, in it, highly commending the King to his face. If those things, saith Alphonsus, which thou hast reported of mee, be true, I heartily thanke the immortall Gods: If otherwise, I humbly beseech them to cause, that they may be true in mee.

Howsoever this my commendatorie is accepted of your Maiestie, I for mine owne part, am so well instructed in those former Testimonies of your Regall virtues, and alladged of mee, of right, (so occasioned for the credite of them) as to conclude this matter, by your Gracious patience. I rest in the iudgements of two great personages (both sometimes of you honourable priue Councell) now deceased, and say with them in their wordes: The first speaking thus. This whole Land was much bound to GOD, for setting ouer vs, a King so Wise, Learned, and Iudicious. The other thus acknowledged; that, We were very much bound to GOD, that had giuen vs a King of an vnderstanding Heart: Which appearing manifestly in sundry particulars of your blessed Gouvernment, is yet chiefly and most singularly ennobled by your Maiesties heroicall Spirit, diuinely instinct to plead Gods cause against his, and your Enemies; whose Supplication offred up to your Highnes in the beginning of your Reigne ouer vs for Toleration of Poperie, (a false vsurped Cathollicisme (in right termes) an Idolatrous Superstition, diametrally opposite to the very true Catholique Religion, as blending of Truth, and Faishood,) your Maiestie hath repelled; and is well accepted, with ominous acclamations (as I may say) of all true-hearted Subiectes, to the best secured safete of your sacred Royall

Anno Domini.
1603.

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Royall person *under* GOD, whose Honour you haue thus vndicated, by continuing the Gospell among vs, to shine forth for the enlightning the Hemisphere of this our Church, under whose rooffe the Arke of God may not permit the Philistims (a) Dagon of Ashdod to haue footing. For away with all them, who with the same Tongue sweare by the (b) Lord, and sweare by Milcham, and yet pretend a holy Worship to him, whose Name they doe thus dishonour. Hee is a plaine Ephraimite, that for (c) Shibolet, pronounceth Sibboleth. No lisping-halting Laodicean hypocrite, can be a True professer of Gods Religion. Neutralitie is a Birth of Luke-warmenesse; which is, and is not: Would bee, but dare not bee; and therefore seemeth onely, as temporizing with the present. Who are such, are meere Politicians, double-faced like Ianus; yea blind, though seeing: and deafe, though hearing: without all Sense, and feeling of Truth, because they are possessed with feares; and faint-hearted, doubting all things, and mistrustfull of all: Which make Religion, a matter of indifferencie, and arbitrarie, left to their choyse, to make the Lord, or Baal. GOD: yea, and if they refuse Baal, in this sense; yet to follow the Lord that is the true GOD, as themselues please, and so to Worship him in part, after their owne corrupt fancies, But the wrath of God is upon such, and Iudgement hath already taken hold of them, which is threatened in Ilaiah: To (d) Heare in deed, and not to vnderstand: To See plainly, and not to perceiue; by reason, that their Heart is made fatte, both to a heauinesse of the Eares, and to the shutting vp of the Eyes, that they might not conuert and be healed. A heauie Iudgement. But the Temple of GOD, and the Altar (which Iohn meant by appointment of the Angell in the Apocalips,) is not for these: o (e) Worship therein: for they being prophane and reprobate, are for the Court (e) onely with-out the Temple, not measured, but refused, and giuen to the Gentiles. To whom God speaketh in Ezekiel; (f) Goe yee, and serue euery one his Idole, seeing yee will not obey mee. And Christ telleth them,

(a) i. Sam 5.

3. 4.

(b) Zeph. 1. 5.

(c) Iudg. 12. 6.

(d) Isa. 6. 9. 10.

(e) Reue. 11. 1.

2.

(f) Ezck. 10. 39.

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(b) Math. 10.
33.
2. Timo. 2. 12.

(c) Reue 14. 9.
ver. 10. 11.

(d) Reue 17. 2.

(e) Reue 14. 7.

(f) Reuel 14. 1.

ver. 12.

v. 13.

(g) Math. 10.
32.

(h) Luk. 12. 8.

Βασίλειον τοῦ Θεοῦ
Lib. 1. pag. 4.

Tit. ad Att.
lib. 5. ept. 11.

them, that he will (b) denie them before his Father in Hea-
uen, because they haue denied him before Men in Earth.
Who these bee, are knowne by the print of the Name of the Beast,
whom they (c) Worship, marked in their foreheads: whose
punishment is there also set downe, euen Torments in Fire and
Brimstone without ceasing: A most iust reward of all Hypo-
crites, and Apostataes, which either counterfeite Holines,
or reuolt from their Fayth; and so are lincked in fast to the
(d) Whore of Babilon, and drunke of the Wine of her For-
nication. But on the other side, they, which feare God, and
(e) worship him that made Heauen, and Earth, the Sea,
and the Fountaines of Waters; are also knowne by a diffe-
rent note, euen by their (f) Fathers Name, written in their
foreheads, for they are not ashamed of their Profession, beeing
the Saintes which keepe the Commandements of God, and
the Fayth of Iesus: All such, shall cease from their La-
bours, and their Workes follow them: For, these con-
fessing (g) Christ here, before Men, are also confessed of
Christ before his Father, which is in Heauen: and before
(h) the Angels of God, I was put in minde of this Note, by
your Maiesties wordes of your selfe, in your Basilicon, say-
ing: I haue neuer been ashamed to professe openly, what
I thought of GOD. True, for what your Highnes haue
thought of God, and of his Worship, is so well manifested, as
there needes no disputation to satisfie any not parti-ly minded;
much lesse the euill Tounge, and the malicious Carpers,
who calumniously, and faulselly, haue otherwise traduced your
Maiesties Name by that imputation. If Wishes may take effect,
they are not wanting to your good Subiectes, against as many
as haue euill will at Sion, and seeke to disturbe the Peace of
Israel, laying Cockatrices Egges in the shade of secret de-
signes, to haue them hatched by some thunderclaps of Trea-
son, and other Trecherous practises whatsoener. O that
these of Pelops race were all abandoned from hence, if any be
here yet residing in your Maiesties Realme or Realmes, so as
their Names be not once heard amongst vs. Paul taxeth the
Corin-

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Corinthians, in that they had entred into fellowship with Infidels, partaking with them in outward Idolatrie, as forsaking their first loue: seeming thereby, to haue receiued the Grace of God in vaine, to which they were called; and telleth them, that they were vnequally (a) yoaked, for, Light hath no communion with Darknesse; nor, Christ with Beliall hath any concord; nor, the Temple of God, with Idols. So likewise, what part hath the Protestant with the Papist; and the true Ghospellers, with the hollow-hearted Neuters? There can be nothing betweene these: though they are (b) among vs, yet are they not of vs: For, can their Leprous rotten affections entertaine any true Thought of either Zeale to-wardes GOD, or of Loyaltie to your Maiestie, who maintaine Positions most dangerously Trayterous in opposition directly against both the one and the other. The Emperour Constantine by his politicque Proclamation, discovered the dissembling of Christianitie in some of his Subiectes; whom thereupon hee banished, and sayd, Seeing they were not saythfull to God, much lesse would they be to him. I leaue this concluded with S. Hieroms Iudgement; There can bee no sound affection of them to each other, whose Profession of Fayth, and Religion, is not the same, but diuerse.

And now to come to the matter, for which this Dedicatorie is to your Maiestie, that I might put my selfe, and others in minde of our dutie towards GOD; the which beeing first knowne, is subordinatly next, and the more readily, and carefully discharged vnto your Highnesse person. — I haue written this Treatise intituled the Miscellanie of Orizons, being the Argument in chiefe; prefacing it with certaine Regular preparatiues instructing the deuotion vnto Prayer. To which also are annexed certaine Meditations of the Lords Supper, and of Mortalitie; all for the aduancing the Welfare of the Christian Soule. An Argument of necessarie consequence in this great dotage, of the World possessed generally with the Spirit of slumber, and securitie; through which, Cha-

ritie

(a) 2. Cor. 6.
ver. 14.
ver. 15.
ver. 16.

(b) 1. Ioh. 2. 19.

See the Prote-
stants Coun-
terpoise.
Sect. 12.

Lib. 1.
Tripart. hist.
cap. 7.

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Βασίλειος δίδει
Lib. 1. pag. 12.
lat 14.

(a) Rom. 14. 23.

ritie is become cold, as seeming altogether deadened in the frozen dregges of Sensualitie, obdurating the Consciences for want of Fayth, which by no meanes is better cherished, encreased, and mainetained, then by Praier; as to your Maiestie is wel knowne, appoynting it to be frequent, solitarie, and priuate, yea specially in Bed as well as publicque; at all times vpon occasion, as the Minde suggested, with exception to all vnlawfull Matters, which cannot be of Fayth: And, (a) Whatsoeuer is not of Fayth, is sinne.

(b) Coloss. 4.
12. 13.

It is a Worke framed to the severall uses of all sorts of Men, of all degrees in a manner, to be practized by them as necessitie requireth (my hope is) to the benefite, and comfort in the Lord, of as many, as shall delight in the prattize of a Christian Fayth by Prayer. For it cannot bee, (in whomsoever the celestiall fire of a feruent Fayth is kindled, though for a time it may seeme perhaps to be suppressed) but the same will breake forth into a flame of that Godly zeale which Paul testifieth. (b) Epaphras to haue had for the Colossians, struing for the in Prayers, that they might stand perfect, and full in all the will of God. This Worke I haue presumed to publish vnder the Protection and Patronage of your Maiesties name, for the better acceptance abroad with applause. — It beareth a testimonie of my Loyall Heart towards your Highnesse; to whom all my endenours, of what nature soeuer, are most specially due. And for my Religious intention to doe thereby also a common good, my hope is, it will the rather be well accepted. For I may not doubt, least it be preiudiced by the hard censure of a needlesse, and superfluous Writing, because of the great varietie, and multitude of Bookes of the same Argument.

The materiall Temple, was re-edified vnder Zerubbabel by the labours, paines, and employments of sundry & diuers Workemen, euery by accommodating things of the same Nature, as Lime, Stones, Wood, Iron, &c. So may it be said of the studies and endeuors of learned Wittes, which labour in their Writings, by knowledge to further & erect the Building of the spirituall Temple, though for matter and subiect, one and the same.

The

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The manner of penning this Worke, may seeme strange for order and composition: likewise for Matter and Subiect perhaps much borrowed from others; so as I may say, All heere, and nothing heere, to be truly Mine: For, as the compiling the instructing Preparatiues, with the Prayers, and the digesting them vnder their certaine Heades, and the Meditations vpon the Lords Supper, and Mortalitie, is all mine owne; so yet I doe confesse, I haue excerpted, and culled out of Authors, both Wordes, and Sentences; sometimes whole, sometimes the Clauses, and Members of them; not alwayes the same, but in part, as they were to be accommodated to the matter in hand. Neither doe I feare herein to be stigmatized by S. Hieromes censure, with a branding ? for I haue to some places cited by mee, ascribed the Authors Names, vpon whose credite I might warrant the Allegations: other Writers of a suspected note, and so not of that Authoritie with vs, as to be allowed, especially in a subiect of this Nature, (they differencing from vs in some Materiall poyntes) I haue for that reason, concealed, to auoyde preiudice, and wrong, which often is occasioned through scrupulositie.

I say then, I doe ingenuously acknowledge, that the Matter, and Stuffe of this Worke, is in part borrowed: But I may truly claime to my selfe the framing and fashioning it in order. as it is set forth. Let not the Spiders Webbe, wrought of the threddees which the Spider it selfe doth weaue, be of greater accompt and esteeme, then is that iuyce of sundry mellifluous Hearbes which the Bee gathereth, and by a certaine mixture and propertie of her Breath, (as Seneca writeth,) altereth into that saour and taste of pleasant sweete moysture which is called Hony. Wee see also, that Embroderers worke Tapistrie, and Arras with partited Threddees of sundry colours, which themselves doe not first make. I doe not by this, argue the worthinesse of this Worke: Bee it, as they which read it shall censure it. If all herein written be ascribed to others for Inuention, as not mine, being aptly disposed, and well applyed for sense, it shalbe to mee a thing indifferent, so that out of this Worke thus composed

A.

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posed by me & ordered for phrase, & stile, having both in word and Sense, a fit correspondance with the analogie of Fayth, this principally: then next that, such fruite & profit doeredounde to the Sonnes of the Church, as may cause (if but one) godly and truly sanctified Cogitation (gained thereby) to arise and settle in some one Christian soule at one moment. If God out of his Mercie shall be pleased thus to blesse these my Labours what-soener, I haue my Wish and Desire; which is the end of my Proiect in the first attempting hereof: Most humbly beseeching your Maiestie, that of your gracious clemencie, (wherewith you glad and comfort the hearts of your Subiects louingly loyall) you will be pleased to vouchsafe a fauourable aspect in the acceptation hereof, not presumptuously required, in an opinion of worth; but upon a confidence of your wonted grace, submissely craued in the name of true, and vnfeigned loyaltie. Plinie writeth, that the Idoll of Apollo, which was mute at all other Times, did then (as seeming suddenly to be reuiued) discourse at large, when the Sunne casting forth his quickening comfortable Raies, appeared bright shining in the Face of it. And that many of Apolles not Idols, but Sonnes, (which before kept silence, in a manner mute, and dumbe, encircled (I may say) within the confined shadie Couerts of their priuate readings,) since enlightened by your Maiesties serene Countenance, gracing their Studies, haue been encouraged, and (as it were) receiuing Life from thence, haue breathed forth in publicque Writings, is euident (as a matter to be confessed and acknowledged of all.) For euen our Life, and our action (which is manifested thereby) must needs proceed from the strength and vigor that harboureth within your most royall Heart, by reason that all the Arteries of this Common-wealth, doe dayly beat in the sweete temper of that regall Authoritie, and this Fatherly indulging Clemencie; in that, excelling all your Predecessors, in this equalizing the best, in both happy, because profitably eminent; and thereby also making all your Subiectes most fortunate. So then (most Gracious and dread

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dread Soueraigne) *our dutie (as wee are your Subiectes, enjoying this happinesse by you) is first, a true acknowledgment of a fetled state in your Person; with a protestation before God for all Loyall obedience in all dutifull deuoted Submission: Next, (as wee are Christians) to render our most heartie, and humble Thankes vnto God, (who) in mercie vouchsafing fauour to this Realme, hath placed your Highnes King ouer the same a Wise, virtuous, peaceable, and mercifull Prince, to the inestimable good and happinesse of your people; under whose tuition, and patrocinie, true Religion, godly Discipline, the best studies of Learning, by holsome Lawes administred in equitie, doe flourish, and are maintained. In this name therefore, (which is also a duty commaunded in the Scripture, and now properly ours,) doe we submissely offer vp the Calues of our Lippes, for a Morning and Euening Sacrifice; euen earnest Supplications, and feruent Prayers dayly to that diuine Powerfull Maiestie in Heaven, (who giueth safetie vnto Kinges, and is the keeper and onely defender of all politicque States, that harbour the Ghospell of Christ,) for the perpetuall safeguarding, and preseruing your Scepter, and Regall dignities, in all Christian peace, and Tranquilitie; beseeching him to bee GOD to you, and your Seed, as hee promised to bee vnto* (a) *Abraham, and to his Seed after him; that accordingly hee* (a) *Gen. 17. 7.*
blesse the gouernment of all your Maiesties Dominions and Kingdomes, in your selfe now Ruling; and in your Sonne, our noble Prince Charles after you: Who being your lawfull Heire and Successour to those your Kingdomes, may in like manner be the liuely representatiue Image of your rare, and singuler endowments of Nature, and Grace; and so by your example, to become a Nursing Father, in defending, preseruing, and propagating the truth of the Ghospell; hauing in minde alwayes that saying of the euerlasting Wisedome the Sonne of God, in the Prouerbes: (b) Exalt her, and shee shall exalt thee. Shee shall giue thee a comely Ornament to thy Head, yea, a Crowne of Glory shall shee giue thee. For, (b) *Prou. 4. ver. 8. ver. 9.*

THE EPISTLE

(a) Prou. 8.
ver. 17.
v. r. 15.
ver. 16.

Barthol. A. 29
Lib. 11.
pag. 23. i. 16.

(b) 1. Sam. 7.
v. r. 12.

(c) 1. Reg. 2. 47.

(d) Nehem. 2.
ver. 3.

I (a) loue them, that loue mee; *euē to glorifi: them: For,* By mee Kings reigne, and Princes rule. *This Memoriall being as a Frontlet before his Eyes, must needs tell him, that Hee is to bee as a burning Torch of all Virtue, and Godli- n- tie: aboue others; by the Light thereof, to direct the foot- steps of his Citizens in the whole course of their liues; as your Mue tie ad mon: sh: in your Barons by the name of a demie- God, sitting vpon this Throane of GOD, to be his Licute- nant here on Earth.*

The which Throane and Seate of Maiestie, (my Prayers vnto God for your Highnes to be continued vnto your owne Person in all happinesse all your life long first and chiefly premis- ted;) I humbly craue at Gods hands next, that (b) When your dayes be fulfilled, and you sleepe with your Fa- thers, to reigne with them in Heauen, that then the same your hereditarie Throane, may be the Throane of Dauid vnto your Sonne, in him, and in his Seed, which shall proceed out of his Body to be established.

I conclude with the wordes of Salomon: Let (c) King IAMES be blessed, and his Throane be established before the Lord for euer. And to this, let all Loyall faithfull Subiectes of an immaculate allegience, giuing their assent in the wordes of Nehemiah, (d) God saue the King for euer: and say with one heart, and voyce: Amen, Amen.

*Your sacred Maiesties most
loyall true hearted subiect,*

Paule Wentwourth.



THE PREFACE TO THE READER.

Treating of the Nature, and essentiall Qualities, together with the proper Attributes, and Adiuncts, and Effectes of Prayer: Distinguished by Sections particularly conteyning the same.

Section 1. Of the Excellencie of Mans Nature, above all Creatures.



IT is a most certaine truth (auerred by the common consent of all Writers,) that the Nature of Man, of a selfe instinct from above, is wholly propensed vnto a desire of knowledge: A matter not in controuersie; yet by the Philosophers of former times argued, to manifest thereby the excellencie of mans Nature, though in an other both sense, and phrase; referring the same by priuiledge of a speciall difference, to a preheminented soueraigntie in Man, ouer all Creatures through the benefite of Reason: making him therein equall to the Angels; but in a more singuler eminencie farre surpassing all Creatures; and so by consequent, their Lord and Ruler. As this is most true, and of all confessed accordingly; so yet are we fur-

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Gen. 1. 26.

Ephes. 4. 24.

ther to search out a more speciall meaning thereof. God sayd in *Genesis*: *Let us make Man in our Image, according to our likenesse*. It seemeth by these wordes, that God had a purpose to make *Man* a most singuler Creature, when he first entred into counsell as it were, with his owne Wisedome, to create him his Superintendent ouer all his other Creatures; and therefore saw in his wisdome, how necessarie it was for him to adorne this souereigne Creature with endowments of qualities fitting the charge of so large, and potent dominion. *S. Paul* well vnderstanding the same, in his Epistle to the *Ephesians*, by those two wordes of Gods *Image*, and *Likenesse*, in *Man*, implieth the whole perfection of mans Nature by two wordes also, saying; *Man after God, is created in Righteousnesse and true Holinesse*. It is not enough therefore for vs to know onely the creation of this our Nature to be heauenly, and so in a kind of preheminence most eminent by the power of Reason; but wee must in like manner accordingly endeauour to aduance it vnto the qualitie of the perfection thereof, assigned by God, in *Truth, Wisedome, and Innocencie*: for without these three theological Vertues, this *Image of God* in vs, (our Nature through the pollution of sinne, beeing wholly in a manner blemished and defaced) cannot be sayd to haue been truly instructed into a sufficient knowledge of that perfection, which is thereby signified, and must be obtained of vs, if wee will be like to him our maker.

Section 2. Of Mans Naturall knowledge, perfected by a true feare of God through Prayer.



Proxer. 1. 7.

Knowledge then, not instituted in the feare of God, is a fruitlesse and idle Knowledge; yea, altogether preiudicial to the health of mans soule; not onely defacing vtterly the beautie of that supernaturall heauenly Image in vs, (for it is said, *The feare of*

of the Lord, is the beginning of Wisedome. A good understanding haue all they that doe thereafter.) So, as a Soule deuoyde of a godly Feare, is meereley ignoraunt of a godly Knowledge; as being altogether without a good Vnderstanding which is not, where true Wisedome hath not first laide the foundation, to build vp true Obedience vnto the Word of God, which teacheth the same. Now, for as much as, Every good, and perfect giift, is from above, comming from the Father of light: and that no giift either for vse, or excellencie is, or may be compared to the feare of GOD, (which produceth in vs that sanctified Wisedome, comprehended in the Prophetiall, & Apostolicall writings.) And seeing further, that neither this, nor any other good Giift can be had of vs, but by such meanes as Christ him selfe hath set downe in these wordes: *Aske, and it shall be giuen you; Seeke, and you shall finde; Knocke, & it shall be opened vnto you*: preceptiuely arguing, to perswade the necessarie vse, & profitable fruit of Prayer; which is; the end at which it aymeth: (the vse in these wordes, 1. *Aske*, 2. *Seeke*, 3. *Knocke*: the fruite in these other wordes; first, *it shall be giuen you*; secondly, *ye shall finde*; thirdly, *it shall be opened vnto you*.) Wee are to vse frequent and earnest Prayer vnto God, who first, *Giue*th that we *aske*: secondly, *Open*eth, when wee *knocke*: and thirdly, maketh vs to *Finde*, what wee *seeke* for, with him, and in him through Christ; For Christianitie, (that is, the true profession of Christ, from which denomination, wee are tearmed *Protestants*,) doth not consist in an idle bare acknowledgment of that name, but in the manifesting of that holy, and sanctified Image of God in vs, by working the will of him, who to that end hath sanctified vs vnto a spirituall, obedience in all humilitie, by the inspiration of his most blessed spirit.

Psal. 111. 10.

Iam. 1. 17.

Math 7. 7.

Luke 11. 9.

Section 3. Of Prayers conformitie, unto the will of God.



And not onely must wee *Aske, Seeke, and Knocke*; that is, Pray *feruently*, and make earnest *Supplications* to God for all thinges, whether *spirituall, or temporall*, whereof he shall be pleased to minister vnto vs at our need: But *how*, and in *what manner*, we are to present our selues in Prayer before his Throane of grace, this feare of God doth instruct, & teach vs: For we must not *Aske*, nor *Seeke*, by Prayer, what our selues doe fancie, and best like of; but in all our Prayers, wee are to referre our selues to Gods good Will, shewing thereby that wee are desirous wholly to depende vpon him for any his goodnesse, which him selfe shall thinke fitte out of his mercie to vouchsafe vs; especially in thinges temporall, which euermore in all our Petitions vnto God, are confined within the limits of the conditionall, if. As *S. Iames* teacheth: *If the Lord will: or. If wee live, wee will doe this, or that.* In this manner also spake *S. Paul*: *If the Lord will, I will come vnto you.* And besides, we must haue this speciall care, that our Prayers be grounded vpon a strong Fayth, (for wee must *Aske in fayth, and wauer not*) because it shall be done vnto vs, if we belecue, that we shall haue that which we desire by Prayer, Whereby it is onely required that wee haue a Fayth; but it must be such a Fayth, as is also warranted by the word of God, and no other. This seemeth to be confirmed by that saying of Christ in *S. Iohn*: *If yee abide in mee, and my wordes abide in you,* (that is, if yee be rooted in mee by Fayth, instructed out of the word of God,) *aske what you will, and it shall be done to you; viz.* so that in asking, yee follow that word of God which yee verily belecue, as hauing fully taken hold of it, by a sure
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James 4. 15.

2. Cor. 4. 19

James. 1. 6.

Mar. 11. 24

Iohn. 15. 7.

and steadfast Fayth: For, *Awaivering minded man, is unstable in all his wayes*: that is, doubting both of the *Will*, and *Power* of God, in helping them that call vpon him: and also of his *Word* and *Promises*, which are *Yea*, and *Amen*. James 1.8.

Section 4. Of Prayer to be made in Christ
his name onely.

Here vnto let vs adde in expresse words, the *Profession* of his *Name*, by which wee are assured to obtaine what wee pray for. Therefore, as God is onely to be called vpon by vs in Prayer, because he is both *Omnipotent*, that hee is able to helpe: and *All-knowing*, that he vnderstandeth our cause, that it needeth his helpe: also, exceedingly *Good* and *Gracious*, that hee is willing to succour and relieue our wantes: Againe, of that incomprehensible *Infinitenesse* of Nature, comprehending all places in it selfe, that our Prayers any where without exception of distance; and at all times, may easily ascend vp vnto him: Lastly, because hee *Vnderstandeth* much better then our selues, what thinges wee haue need of; and those also, *how*, *when*, and *how farre*, to our good, and his glory, are to be administred vnto vs. As I say, God for these causes in speciall, is onely to be inuocated vpon; so for the better furthering of our Inuocations, & Prayers, and the proceeding in them with good successe, wee must in the strength of a well grounded Fayth, supported by the blessed and powerfull *Name* of Christ; even in his *Name* only, call vpon God in our Prayers, beseeching him for his sake, and not otherwise, to heare vs.

Section 5. *Inuocation of Saintes, derogatiue to a Christian Fayth.*

FOr that distinction of the Schoole men in which they associat an *Inuocation of Saintes* with God, by a different phrase, is friuolous, idle, and impiously opposite to the truth of Gods Word; and so most abhominable. They say, That as our Prayers may be graunted by God himselfe, in that sense they are to be made vnto him onely, and immediatly; because (say they) those good thinges which are chiefly and principally to be asked, God alone doth giue: otherwise, when they are to be granted at the intreatie of an other, we are to craue therein by Prayer, the fauour of *Saintes* to interceed for vs, that God at their request, wou'd be pleased to heare our Prayers: And for this cause, wee Pray vnto God, *Haue mercy, or Giue vs*: But in our *Saint-Inuocation*, wee say, *Pray for vs*. These their distinction, as I haue said, is friuolous, and greatly derogating from the truth of Gods word, which hath constituted Christ our Intercessor onely, in these words. *It is Christ, who is at the right hand of God, and maketh request also for vs*. And againe our onely Mediator, in these words. *There is one God, and one Mediator betwene God & man; which is the man Christ Iesus*. What need we then the vaine & fruitlesse Intercession of *Saints*? Christ himselfe being the onely Redeemer and reconciler of Man vnto God; who both wil- leth vs to pray in his Name, and also doth promise the ayde and furtheraunce of his interceeding fauour for the obteyning our requestes without difficultie, saying: *Yee shall aske in my Name, and I say vnto you, that I will pray vnto the Father for you.*

Roma. 8. 34.

1. Tim. 2. 5.

Iohn 16. 26.

Section

Section 6. Adoration of Sainctes, of like nature,
and blasphemous.

BY these places of Scripture, it may evidently appeare, that all *Intercession* of Sainctes, is absolutely excluded, and so in consequence *Inuocation* to them, is meerly vaine, needlesse, and blasphemous. To inforce further Argument by way of confutation thereof, were to mooue here among vs an vnecessary doubt of a most vndoubted and generally receiued truth: For if *Inuocation* of Sainctes be to be allowed, *Adoration* also may by the selfe same reason take place in our Religion; which yet is refuted by the scripture, in *Esay*, where God speaketh of himselfe thus: *There is none other God besides mee, a iust God, and a Saviour: there is none besides mee; for I am God and there is none other: Therefore, him onely must wee feare, him onely must wee serue, and cleaue vnto, as it is commanded in Deuteronomie; and so testified by Christ, when he repelled the Diuels temptation, saying: Auoyde Satan, for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue. And this was that Testimonie of Iesus, which the Angel in the Apocalyps sayd he had, when he would not be worshipped.*

Esay 45 21
22.

Deut. 6. 13.
10. 20.

Math 4. 10

Reue. 19. 10.

Section 7. Of preparing the Minde vnto Prayer, by a
foresight of a two-fold respect: the first of Ne-
cessitie, the second of Comlynnes.

Hitherto haue wee treated of the desire of Knowledge in Man, to be instituted, instructed, and religiously taught by a true feare of God: which is the very Fountaine of heauenly Wisedome, vnto all pietie and holinesse of life, obtained specially by a faythfull inuocating and calling vpon God for it, by Prayer, in the name of Christ onely. Now then it may seeme not impertinent, to treat in the next place, of the kindes, and most comfortable effectes wrought by the true and faythfull Prayers of the Godly, as haue been

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Hosea. 14. 3.

Hebr. 13. 15.

manifested in the Scriptures. But first I shall premit in this discourse a two-fould respect to behad of man in his Prayer, as I find it allowed of good Writers, and a matter of good consequence for the instructing our knowledge, by way of *Preparatiue* vnto Prayer: Therefore before we come to make our suplications before God, and offer vp vnto him the *Calues of our Lippes*. Which in the Epistle to the *Hebrewes* is called, *The fruite of the Lips*, euen to confesse his name by prayer; we are first heedfully to consider, whether for *Necessitie*, or *Comlines sake* wee pray: for these are the two-fould respectes, which I mentioned before, and doe here vnderstande necessarily worthy to be had in chiefe regard of man in Prayer.

*Section. 8. Of Necessitie for
Sprituall graces.*

Psa. 119. 18.

Rom. 8. 27.

IF by *Necessitie* wee are compelled to pray, wee doe it either for spirituall thinges, or for temporall, or both. In this kind of prayer, wee are to desire of God to bee instructed by him in the way of Godlinesse, and true Religion, as *David* sayeth. *Open my eyes to see the wonders of thy Law*. Againe, (verse 32.) *Enlarge my heart to run the way of thy Commandements*: againe, (verse 33.) *Teach mee O Lord the way of thy Statutes*: againe, (verse 34.) *Giue mee vnderstanding*: (verse 35.) *And Direct mee in the path of thy Cammaundementes*: Also, (verse 66) *Teach mee good iudgment and knowledge*. I say in these, & such like manner of speeches, may we call vnto the Lord, & for that cause, aske at his hands the direction of his holy Spirit, which leadeth his children into all the truth, and sheweth both to *whom* to pray, and *how* to pray: For, *It is the spirit which maketh request for the Sainctes, according to the will of God*. In that former manner of *Necessarie* praying vnto God, which is meerely for spirituall graces to be ministered vnto vs, the care of our Soules health is specially manifested.

Section

Section 9. Of Necesitie for Corporall benefites.

NOW in that other *Necesitie* of inuocating vpon God, which is for Corporall things to be likewise afforded vs from him, a religious care of our Bodies welfare out of a Christian deuotion, is also to be chiefly expressed. In this forme of Prayer, we aske of God what is meete to be giuen vs by him, for the sustenance of our earthy, and corruptible life, which otherwise cannot be relieued and maintained; as Food, and Cloathing, whether in sicknesse, or in health. And this is to be craued conditionally, so as these may haue a speciall reference to the performauce of Christian duties towards one another; that Gods glory thereby may the better be aduanced, euen in these his Temporarie benefites, which we must necessarily acknowledge to proceed from his meere, and solie free Bountie: and so vpon this acknowledgment wee are with that *Samaritan Leaper*, to fall downe at Gods feete, most humbly giuing him thanks, and with a loude voyce, to prayse him for the same. Luke 17. 16.

Section 10. Of Comlynesse in Praying vnto God, as proper to him in chiefe.

THE second respect to be heedfully considered of vs, is a kind of *Decorum*, or *Comlynesse* in Prayer; and it dependeth vpon the former of *Necesitie*: And as that, before mentioned, and declared; so this also, hath a two-fold distinct note for difference: The one is proper to God, that hee giue vs not, *What our selues would haue*, to serue our priuat inordinate lustes and appetites; but, *What a true God may, and ought well and seemely to bestow vpon vs*: For it is meete and seemely, that hee beeing our God indeed, and none other besides him, who requireth at our handes the sacrificing of our

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Psal 50. 15. Lippes at all times of our need, taking it for a holy seruice done vnto him, and so warranting the effect of our Prayers by a Promise annexed thereto in these wordes. *Call vpon mee in the day of trouble, so shall I deliuer thee, and thou shalt glorifie mee.* I say it is a *Decorum* in God to grant vs those thinges onely, which himselfe knoweth best befitting his nature to graunt, both for our good, and the glory of his blessed name. Therefore heere we must vnderstand, that all Prayers which are either *Leawde, Vniust, Presumptuous, Idle, Vnprofitable, Hurtfull, Curious, Superstitious*, or any manner of way *Vngodly, or Fantastically* conceited, are vtterly excluded and reiected, as sinfull Prayers, procuring the wrath of God for our punishment in the day of vengeance.

Section 11. Of Comlinesse in Praying, to be respected of Man, by a reference to the former.

THE other *Decorum*, or *Comlinesse* of Prayer, is belonging to those that doe pray, and is of them *Carefully to be heeded*, as hauing a speciall reference to that former: For it teacheth vs two thinges; First, to aske *What may chiefly and principally declare and set forth Gods glorie*: Then next, not otherwise to pray, then as wee are prepared in minde, *Humbly to submit our selues vnto the Will of God*; and so in the name of Christ, to re-commende our Prayers vnto him. To the confirming of these assertions for our instruction, make both that Prayer which Christ himselfe taught his Disciples, saying: *Pray after this manner. &c.* and so is as a Paterne out of whichall godly Prayers must be exemplified: And also Christes owne Act praying vpon the Mount of Oliues, where in his great Agonie, being perplexed with horror of his Passion then neere at hand, he Praied thus: *Father, if thou wilt, take this Cuppe from mee: Neuerthelesse, not my will, but thine be done.*

Section 12. Of appropriating our Prayers, to the Nature and Qualitie of that wee pray for, whether by the gronings of the Spirit inwardly, or outwardly
• by the Mouthes utterance.

TO this purpose I thinke it very meete, and consonant to this Argument, that the Readers hereof, before they pray, doe addresse themselves with a consideration of the diuerse kindes of Prayers; that so they may the more aptly *Appropriate* their prayers vnto God. For all Prayers are not of one *Nature*, and *Qualitie*; which being not well knowne, and accordingly vsed, causeth many ignoraunt people to abuse Gods goodnesse in the effecting their desires. The generall name of Prayer, though the same in shew; yet by reason of the *matter*, and *manner*, (which is not one and the same alwayes in all Prayers,) doth sort sundry appellations after a distinct and different sense and vnderstanding. Out of that to the *Rom. 8. 26. The Spirit also Rom. 8. 26. helpeth our infirmities; for wee know not what to pray as wee ought: But the Spirit it selfe maketh request for vs with sighes that may not be expressed.* This may be gathered concerning Prayer, that there is a kind of Praying vnto God *inwardly* onely conceiued and secretly offred vp to God in the Spirit by sighes and grones, not onely in wordes, as generally is vsed to be vttered by the mouth.

Section 13. Of the sundry Names and Appellations of Prayer.

HEreupon are those distinct Names and Appellations of Prayer which wee read of; for some signifie *Adoration*, *Deprecation*, & *Supplication*; which may in some speciall sort be appropriated to that inward conceiued manner of Prayer. Some againe are for *Vowes* and *Intercessions* for others, which commonly

require the *Mouthes utterance*. For *Vowes*, as is sayd in
Numb 30.3 *Numbers*, and *Deutromie*; *Whosoever voweth a Vow unto the*
Deut. 23. 21, *Lord, &c. shall doe according to all that proceedeth out of his*
22, 23. *mouth*. For *Intercessions*, saith *S. Iames. 5. 16.* *Pray one for an*
other; for the Prayer of a righteous man, auayleth much, if it be
1. Timo. 2. 1. *feruent*. Both which kinds of Prayer, *S. Paul* may seeme
 to meane, where he saith: *I exhort, that first of all, Supplica-*
tions, Prayers, Intercessions, and giuing of Thankes, be made for
all men. To these are adioyned in two other distinct
 names, *Inuocation* and a most humble *Subiection*, when in
 our Prayers to God wee prostrate our selues as it were
 at the feete of God.

Section 14. Of reducing those sundry Names of Prayer, unto
two onely, comprehending fully the Nature of Prayer.

ALl which kindes of Praying, howsoeuer of Wri-
 ters differenced by seuerall Names, may bee re-
 duced into two distinguishing Names, of *Request*,
 and *Thankesgiuing*, and so haue reference to one
 and the selfe-same end; instructing vs in a manner how
 wee should prepare our selues before wee Pray, and also
 during the whole time of Praying; and so they doe all com-
 municate with the definition of Prayer, which is sayd to
 be the *Affection* of the Soule afflicted and distressed
 through wantes whatsoeuer, most humbly imploring
 the helpe of God in Fayth, whether by *Wordes*, or by
Sighes, or *Groninges*; as I sayd before. In which definiti-
 on, is comprehended a document aswell for the outward
 gesture of our Bodyes, as for the inward affection of the
 Soule. And the example of Christ himselfe admonisheth
 vs thereof in the 26. of *Matth. ver. 39.* where hee fell on his
Mat. 26. 39. face and prayed. In the 14 of *Marke 35.* where hee fell downe
Mar. 14. 35. on the ground and prayed. In the 22. of *Luke 41.* where hee
Luk 22. 41. kneeled downe and prayed. The words also of the Tempter
 in the 4. of *Matth. 9.* doe purport the same in sense, when
 he said to Christ, *If thou wilt fall downe and worship mee.*
Math. 4. 9.

Section

Section 15. Outward Gesture to be conioyned with the Mouths utterance, for argument of the inward deuotion.

FOr in doing that holy Worship to God, which wee fought to performe in singlenes of Heart, wee are to conioyne with the words of our Mouth, uttering the Heartes conceipt, the earnest representation of the outward Gesture, for a testimonie of our inward deuotion in Prayer; so that God being honoured by vs both in the externall Action, and also in the inward Affliction; hee may haue our Bodies, as Temples, wholly consecrated to his worship to dwell in them. This may be argued out of S. Paul (1. Corin. 6. 19) where he sayth: Know yee not that your Bodies are the Temple of the holy Ghost? concluding there with these words; Therefore glorifie God in your Body, and in your Spirit, for they are Gods. I graunt this is not inferred of S. Paul as specially to be applyed vnto a Precept for our behaviour in time of Prayer; but is rather in opposition to carnall Lust; shewing thereby the abuse of Christian libertie, which consisteth wholly in a pure seruing of God both with the Body, and the Soule. An imputation thereof charged vpon the Corinthians, and in their person, may beto vs a commandement to auoyde the like. Neuerthelesse, for as much as no man must thinke himselfe a fitte Instrument for the glorifying of Gods name at any time, who in his Prayers also made vnto him, doth not at all times so compose the Gesture of his Body, as that it may appeare to be euen then Consecrated of purpose to expresse a single and pure deuotion of the Heart: I say, the Application of the said Text, to the former matter in argument, may seeme, though not direct, yet not amisse alleaged, to auerre and conclude the affirmatiue thereof.

1. Cor. 6. 19.

1. Cor. 6. 20.

Section 16. *Outward gesture (as before) to be vsed, argued by Testimonies, and Examples.*

Daniel. 9. 3.

Dani. 6. 10.

FOr if our Bodies be the very Temples of the holy Ghost, as Paul sayth, and hee also be pleased to haue vs talke with him, which by Prayer must necessarily be performed: Is it not a plaine trueth, that wee are to adresse those sayd Temples so, as that they may be holie and sanctified places for his Holines to delight in, and to talke with vs there? For God is sayd, *Not to dwell in Temples made with hands*, because he being of a Spirituall nature, is to haue at our handes a seruice agreeable to that Nature, which is meereley spirituall, and can not be exhibited of any, that commeth vnto Prayer with a Body polluted with sinne. Daniel, the man greatly beloued, so called by the Angell of God, after hee had Turned his face vnto the Lord God, sought by Prayer and Supplications, with fasting in Sackcloth, and Ases. This example of Daniel sheweth, that there is an outward reuerent gesture to be vsed of gods Children in prayer, the more effectually to expresse the motion of the Spirit, Inwardly stirred vnto a godly deuotion, for the crauing God his gracious and mercifull kindnesse, speedely to relecue our miseries. Yet must wee further know, that Daniell did not use this kinde of externall habit in his common and ordinarie Prayers which hee made to God thrise a day in his house; for the wordes of the Text are: That, *Hee Kneeled vpon his knees three times a day, and prayed and prayesd his God*. Heere onely Kneeling was the outward gesture in Prayers ordinarie and vsuall: Therefore by way of note, let it be vnderstood, that in Prayers of a rare Argument, a rare and most vehement expression of gesture, such as this was, must necessarily be vsed.

Section

Section 17. *A Transition to a Treatise of the Fruitt
and Profite of zealous and deuout Prayers.*

I Thinke this already spoken of this poynt, touching
A decent, and reuerent gesturing our Bodies in the time of
our praying to God, sufficient; and it may seeme also
to an intelligent Reader, not impertinent to the
Argument of this Booke, if hee consider the true end of
Prayers; which is to worke the *Will* of God in his good
time; to effect our *Desires*, and the more earnestly to
incite, and stirre vp the Godly to these kindes of seruent
and heartie prayers, wherein the bodies gesture acting
(as it were) the mindes affection, argueth an apperance
of a greater zeale; I shall here set downe the *Fruite* and
profite, that hath redounded to men, by their Godly and
zealous prayers; a matter promised in the former part
of this my Treatise. GOD our Creator, & most grati-
ous Lord, as hee made vs of nothing, for his glory, who
was all in all, & aboue all; so yet hath he been pleased
from time, to time, to bee gloryfied by man whom he
hath made and to that end hath instituted, and ordeyned
meanes, by which that kind of holy seruice may be per-
formed of his Children: And to encourage them to the
same, hath manifested by his diuine working power,
that hee is well pleased therewith. For diuers, and won-
derfull effectes hath hee wrought, at the earnest, and
heartie prayers, of such as haue called vpon him, in the
fayth of a pure conscience sanctified thereunto. And
veryly such an Inuocation, & calling vpon God, whe-
ther in the *Spirit by Sighes*; or by *wordes*, expressing the
Soules deuocion, through a most settled fayth, grounded
in the word of God is much auailable, hauing the war-
rant of Gods promise both in the old, & new Testament.

Section

Section 18. The effectes of such Prayers argued
by testimonies of Scripture.

Isay. 58. 9.

Isaiah in the person of God, sayth; *Thou shalt call, and the Lord shall answer: Thou shalt cry, and he shall say, heere I am.* Nay, to make vs the more forward in Prayer, hee bringeth in God offering his mercifull assistance at all times ready, and at hand, yea, before wee doe ask it,

Isay. 65. 24.

saying: *Yea, before they cal, I wil answer; & whiles they speake, I will heare.* Of this God his present Willingnesse to helpe

Iohn 16. 23.

without exception, doth Christ assure vs in his name, thus. *What soeuer yee shall aske the father in my name, hee will giue it you.* And to remoue from out our mindes all scrupulous doubtfulnessse, Christ himselfe immediatly vp-

Iohn 16. 26.

on the former wordes sayth: *I will pray vnto the Father for you,* And in deed this is that Angell in the Apocalips.

Reue. 8. 3.

vnto whom, *Standing before the Alter, hauing a Goulden Censure, much Odours were giuen, that he should offer with the Prayers of all Sainctes, vpon the goulden Alter, which is before the Throne;* For hee is the Sacrifice, the Prince, and to the onely Meanes, by whom we may bouldly appeare before the face of God, at all times of our neede. How then can wee not be very willing to call vnto our God, when wee are most assured of good successe in Prayer, by promise from him, who is all truth, and the sure Rocke of our defence.

Section 19. Argued by Examples out of the
Scripture in the old Testament.

TO prooue vnto vs the certaine Effect of faythfull Prayers, the Scripture alleadgeth Examples most plentifully; of which, let vs consider respectiue-ly for our instruction: For what soeuer is written, is written for our learning, that wee vnderstanding it to be

be so, and also beleeuing, should be secured of feare, and the rather imboldned through *Hope*, to the confirming of our *Fayth* in the practise of Praying. *Fayth* is sayd, to be the ground of thinges hoped for. To begin with Exam-
amples of the old Testament; Wee read in *Genesis* 20. 17.

Hebr. 11. 1.

Gen. 20. 17.

1. *Abraham* for *Abimelech* his wiues *Wombe* to be opened.

That when the Lord had shut vp the *Wombe* of the house of *Abimelech*, that they could not conceive, because of *Sarah* *Abrahams* wife: Vpon *Abrahams* Prayer vnto God for *Abimelech*, God was pleased to heale *Abimelech*, and his Wife, and his Mayde seruantes, and they bare Children.

2. *Isake* for his wife *Rebekah*.

And *Isake* prayed vnto the Lord for his Wife *Rebekah*, because she was barren; And the Text sayth, That the Lord was intreated of him, and *Rebekah* his wife conceived.

Gene. 25. 21.

3. *Iacob* for his deliuerance from *Esau*.

Iacob likewise being in feare of his brother *Esau*, prayed against him, to be deliuered from his hands. And accordingly did God worke the heart of *Esau*, that hee Ranne to meete his brother *Iacob*, and imbraced him, and fell on his necke, and kissed him: So was *Esau* reconciled to his brother *Iacob*, by Prayer, that *Iacob* parted from *Esau* without danger, which before hee feared, in the 32 chapter, expressed in these wordes; For I feare him, least hee (that is *Esau*) come and smite mee, and the Mother vpon the Children.

Gene. 32. 11.

Gene. 33. 4.

Gen. 32. 11.

4. *Moses* for *Pharaoh*.

But see how low God can be willing to descend to the Prayers of his Seruants; that euen at their intreatie, and for their sakes, hee is content to shew fauour and pittie, to the vngodly his very Enemies. It is written, that *Moses* at *Pharaos* request, Prayed foure seuerall times, against foure seuerall Plagues, and preuayled for him with God; as is manifested in *Exodus*: For in the 8 chap. vers. 13.

Moses cryed vnto the Lord concerning *Frogges*, and the *Frogges* die And it followeth there: *Moses* went out from *Pharaoh*, and Prayed vnto the Lord, and according to the saying of *Moses*,

I.
Exod. 8. 13.

31.

2. the swarmes of Flies die, parted from Pharaoh, and his Ser-
Exod 9. 33. uantes. &c. Again in the 9. chap. of *Exod.* Moses went out
 of the Citie from Pharaoh, and spread his hands to the Lord, and
 3. the Thunder and Hayle ceased. Fourthly, in the 10. of *Exod.*
Exod 10 18. Moses went out from Pharaoh, and Prayed vnto the Lord;
 19. and the Lord with a mightie strong Winde, tooke away the Gra-
 4. hoppers: Yet, (sayth the Text,) Pharaoh hardoned his heart.
 Where by way of note, it may appeare, that let God
 shew neuer so many, and strange wonders, by which he
 instructeth Man of his powerfull Maiestie, and after a
 sort, leadeth him thereby to some knowledge of the
 same; yet doe they nothing at all preuaile, but where
 God out of his gracious goodnesse, openeth the eyes of
 the Heart, in Fayth to see and vnderstand the same.

*Section 20. An Obiection against Moses Prayer
 made for Pharaoh God his enemy, answered.*

Exod. 7. 1. **I**T may be asked, Why Moses, who was made Pha-
 raohs God, (as the Text speaketh, *Exod. 7. 1.*) That is,
 had power and authoritie from God to execute those
 his iudgmentes vpon him, would notwithstanding,
 Pray for him? And why God would hearken to Moses,
 Praying for such a one, who sought vnto God by Moses
 for feare, because hee now felt those grieuous Plagues,
 and did dread him; and so not for loue of his Name, to
 doe worship vnto it? Let vs heere for our instruction
 know, that in corporall thinges, which are concerning
 this life onely, God many times is pleased to heare the
 Prayers of his Children, for the Vngodly and Repro-
 bate, and in them is glorified, and greatly magnified;
 though the Wicked, hauing seared & senselesse Hearts,
 can haue no feeling of the same, but to their greater con-
 demnation.

Section

Section 21. The Allegation of Examples in the former said matter continued, out of the old Testament.

1. *Moses appeaseth God his wrath, kindled for the golden Calse.*

TO goe forward in *Examples*: When God had threatned to consume his people in the Wildernesse, for their *Molten Calse*, which they caused *Aaron* to make in *Moses* absence, to offer burnt Offerings vnto it: *Moses* by Prayer, turned away Gods wrath, so as Hee changed his minde from the Euill which hee threatned to doe vnto his people.

Exod. 3.14.

2. *Moses for the Israelites against the Pestilence.*

And againe, in *Numbers 14.* when God would haue smitten them with Pestilence, for *Murmuring* against *Moses*; neuer-thelesse hee preuayled; in so-much as God sayth there, *I haue forgiven it, according to thy request.*

Num. 14. 20

3. *Samuell for the Israelites against the Philistims.*

In the first Booke of *Samuell*, the 7.8. The Children of *Israell* were afraide of the *Philistims*, who came vp against them in *Mizpeh*, & said to *Samuell*, Cease not to cry vnto the Lord our God for vs, that hee may saue vs out of the handes of the *Philistims.* (vers. 9.) And *Samuell* cryed to the Lord for *Israel*, and the Lord heard him: For in the 10. vers. The *Philistims* by Thunder from Heauen were scattered, and slaine before *Israel.*

1. Sam. 7. 8, 9

4. *Hannah conceineth by her Prayer.*

Behold also euen this *Samuell*, (who here was Intercessor by Prayer vnto God for *Israel*, against the *Philistims*,) was himselfe by Prayer in like manner obtayned of the Lord: For his Mother *Hannah* the Wife of *Elkanah* the *Leuite*, was barren, and could not conceiue; But, I Prayed for this Child (sayth *Hannah*,) and the Lord hath giuen mee my desire, which I asked of him.

1. Sam. 1. 27

5. *Manoah for a second apparition of the Angell.*

Manoah the Father of *Samson*, after the Angell of God had told his Wife (who was barren,) that shee should con-

Iudg. 13. 3.

*Judg. 13.
vers. 24, 7. 9.*

ceine, and beare a Sonne: Which shee did, and it was *Samson*, (vers. 24) Beeing desirous to vnderstand further the will of God, touching the ordering of the Child, when hee is borne, (vers. 7.) thereby to shew his willing and readie minde to obey Gods will, in the bringing him vp; *Prayed vnto the Lord* for the second apparition of the Angell, to that purpose (vers. 9.) And the Scripture sayd, that *God heard the voyce of Manoah*, and the Angell of God came againe vnto the Wife, and talked also with *Manoah* in the matter. vers. 13.

*Section 22. 1. Iosua heard, for the standing
of the Sunne. &c.*

*Iosua. 10. 12.
13.*

SEE further, how God doth as it were imbrace the desires of his Children & Seruants, whom he is willing to make knowne vnto the World that hee loveth: For euen hee subiecteth to their commaunds, the supernall powers of the Heauens, and those two great *Luminaries* of the Firmament. As when *Iosua* fought the Battaile of the Lord against the five Kings of the *Amorites*; and had spoken to the Lord in that day, when they, and their people were ouercome, and sayd; *Sunne stand thou in Gibeon, and thou Moone in the valley of Aialon*. The same very time, God heard *Iosuah* his request, And the Sunne aboad, and the Moone stood still, vntill the people auenged them selues vpon their Enemies. vers. 13.

2. Samuell reduceth the people of Israel to an acknowledgment of their sinne, for asking a King.

1 Sam. 12. 18

Also, *Samuell* (when hee was to reduce the people of Israel into a true acknowledgment of their sinne, which before they did not confesse) called vnto the Lord, and the Lord sent Thunder and Raine, the same day, to testifie against their wickednesse in asking a King. And then they feared, and sayd; *Wee haue sinned in asking a King*, besides all

our

our other finnes.

3. *Eliab for Raine and Fire from Heauen.*

Eliab the Prophet said to *Ahab*, the King of *Israel*, that there should be no Dew, or Raine, but according to his word; which was for Three yeares and sixe months, as both *S. Luke*, and *S. Iames* accomptes the time; who doth attribute the same to his earnest Prayer, by which hee did both shut and open the Heauens, that it Rained, and Rained not, but as the Prophet should declare it by God his Reuelation.

1. King. 17. 1
Luke 4. 25.
Iam. 5 17.

And as hee thus preuayled with God by Prayer, for Raine and Waters: so likewise hee calleth downe Fire from Heauen, to deuower the Captaine, and his fiftie men; which were sent to him from *Azariah* the King of *Israel*. So potent & so wonderfully mighty is the Spirit of God, in the Prayers of the Faythfull, that it obtaineth for them, euen execution of Gods Iudgments against the wicked.

2. King. 1. 10

No maruell then, if when the glory of God was more specially to be reuealed, and made knowne, against Idolatrie, the sayd Prophet preuayled with his God by Prayer for Fire from Heauen, which consumed the burnt Offering; to shew, that hee was the onely God: for when the people saw it, they fell on their faces, and said, *The Lord is God, the Lord is God*: In whose power the Elements, and all thinges else, were to be commaunded by him, for Man, and against Man.

This already spoken, argueth manifestly a mightie power that the Word of God hath, being vttered from out of the mouth of his Children, against the wicked, both to threaten, and also to execute Gods Iudgments, for it neuer returns in vaine.

Section 23. *Eliab restored the Widdow of Sereptas Sonne to life.*

NEither only in Iudgements is he a God for his Saints sake; but also in Mercie, and Kindnesse, doth he shew

1. king. 17. 9.

1. king. 17. 22

himselfe a louing Father vnto such, as at their intreaties, hee is pleased to make knowne his bountie, and gracious fauour. See then how miraculouly the same *Tisbit* Prophet wrought, by *Prayer*, for the *Widdow of Zarephthas Sonne*; who falling sicke, and dying, whilst hee sojourned there with the Widdow according to Gods ap-
 poyntment; (for, hee had *commaunded the Widdow to susteine him there*;) was by his *Prayer restored to life*: For, *The Lord heard the voyce of Eliah, and the Soule of the Child came into him againe, and hee reuiued*. Note in this, an extraordinary, and supererogating virtue and efficacie of true *Prayer*, when it is blessed of God. And as this was a speciall matter, as well for the tryall of the Widdowes Fayth and trust in God, who before had manifested his powerfull providence in her *Meale*; so also for the securing the Prophet of that feare, and doubt, which hee seemed otherwise to haue had, least the killing of the Widdowes Sonne, as the Prophet speaketh, during his sojournning there, might haue occasioned a contempt of Gods Ministers in his person, and so in consequent a slander to his holy Name.

*Section 24. Eliah his example in this case,
 is not for imitation.*

AS I say, this was most speciall, for the causes alleged; so are wee not to make it an example for imitation, as by it presuming to attempt the like by our *Prayers vnto God*. For the Prophets in these former dayes, both *Denounced Gods Iudgements*, and also *Wrought strange and supernaturall Wonders* in the sight of the world, vpon warrantise of special *Reuelations* from himselfe; which now are not vsuall and common; nay, in a manner taken away; for as much as wee need them not, hauing his owne written Word, in which hee hath been pleased to reueale his will vnto vs; by it onely to informe

informe, and instruct our ordinarie Petitions vpon all occasions. And besides, *To restore from death vnto life*, is a worke of omnipotencie, infinitely, and immediatly potent; which onely belongeth to God, who first *Breathed life into man*, to make him a liuing Soule. So Christ by his *Word*, (when hee cryed with a loude voyce, *Lazarus come forth,*) ray sed him from death, after hee had *lyen in the Graue foure dayes*.

Iohn. 11. 39.

43. 44.

Likewise, when hee but sayd to *Iairus* Daughter being dead, *Mayde, I say to thee, arise; straight way shee arose, and walked*: which she could not haue done, vnlesse shee had receiued life, that was then cleane extinguished in her: And therefore *S. Luke* distinctly sayth, that *Her Spirit came to her, and shee rose straight-way, and Christ commaunded to giue her meate*.

Mark. 5. 41.

Luk 8. 55.

The restoring of these vnto life by Christ, was an *Immediate Power*, & *Vertue* from himselfe, arguing meere-ly his *Diuine Nature*, farre aboue the reason, & strength of any facultie in Man; and therefore not propounded to Man for imitation, farther then God shail warrant it, by some secret motion of the Spirit, mediating the working of it, and vpon speciall occasion of glorifying his name thereby: For this is the end in chiefe, for which such a Miracle so extraordinarie, and wonderfull, is wrought; as Christ himselfe witnesseeth to *Martha Lazarus* Sister, when shee sayd to Christ: *Lord, hee stinketh already, for hee hath been dead foure dayes*. In which words, Christ noting her incredulitie, sayd vnto her: *Sayd I not vnto thee, that if thou didst beleene, thou shouldst see the glory of God*; that is, a Miracle, by which the name of God was to be glorified; more plainly expressed in the foresaid wordes mentioned, Christ speaking thus: *This Sicknesse is not vnto death, but for the glory of God, that the Sonne of God might be glorified thereby*; which accordingly was manifested: for, *Many Iewes* (vpon the raising of *Lazarus* from the dead,) beleeued in *Iesus*.

Iohn 11. 39.

vers. 40.

Iohn 11. 4.

Iohn 12. 11.

Section

*Section 25. How to interpret imitation of Man,
in this case of restoring to life.*

HEere, least any in opposition to my former Allegations shall say, that some likewise in the Scriptures, are remembered to haue restored the dead vnto life; and so this Miracle, though onely and solely properly belonging to God, yet may also be vnto Man for imitation: I thinke good, before I proceed further in this Argument, to insert a note by way of admonition to the simple sort, not well instructed in the same; to witte, That where they read in the Booke of God, of any, being once dead, restored againe to life, in appa-
 rance by man, they doe there obserue the mediate working of that effect, in Prayers of the Faythfull; to difference it from that of Christes immediatly working power vpon *Lazarus*, and *Iairus* Daughter before declared. And likewise that they take heed, they doe not attribute any virtue to the worke of Prayer, (whensoever in that miraculous manner blessed of God,) as if of the worthinesse of the person, his Prayer tooke that virtue and force, to giue life: But let the Reader be rather consideratly aduised to know, that for as much as all Gods Promises for obtayning any thing at his handes, are in Iesus Christ his name accomplished, and by him onely made good vnto vs, *Yea*, and *Amen*: Wee doe therefore depend wholly vpon him in Fayth; by him, as the onely meanes to haue accessse vnto God. For this our Lord Christ Iesus, hath made by his reconciling Passion; and now by his gracious Intercession, doth make that Throne of God his Father, which is ful of Maiestie, to be a Throne of Mercie, of louing Kindnesse, and of much Pittie, vnto his *Adopted* Children in Christ, who cry dayly vnto him in the spirit, *Abba Father*.

*Rom. 8. 15.**Section*

Section 26. Herein, and in all other like cases, Fayth in Christ, imboldneth and secureth vpon occasion.

LET vs then goe boldly vnto the Throne of Grace, that wee may receiue Mercie, and find Grace, to helpe in the time of need, as the Apostle to the Hebrews, doth admonish vs: yea, as the sayd Apostle speaketh more expressly: Let vs draw neere with a true heart, in assurance of Fayth, by the blood of Iesus; (which is alwayes fresh and liuely, to clense and quicken our heartes from an euill Conscience,) Wee may be bold to enter into the Holy place, by a new and lining way: which hee, who is our High Priest, ouer the house of God, hath prepared for vs: In this manner, Hauiug our heartes established in Fayth, and secured with Hope, by the Spirit. Which testifieth vnto vs, that Iesus Christ is our Head, Guide, and Conductor vnto God, wee shall not need to faint, or dispaire, beeing thus freed from all feare of confusion and shame; but rather haue boldnesse, and entraunce with confidence at all times, to addresse our Prayers vnto God by Christ; who of himselfe hath sayd, *This is my beloued Sonne, in whom I am well pleased.* This therefore is hee, by whom we must present our selues vnto God in whom we must supplicate, and make our Prayers vnto him: And lastly, for whose sake wee must hope to be heard, and to obtaine our requestes at his hands.

Heb. 4. 16.

Heb. 10. 22.

vers. 19.

20.

21.

22.

Math. 3. 17.

Section 27. So Peter healeth Aeneas of the Palsie, and also raiseth Tabitha of Ioppa from death.

OF this doth S. Peter, who knew it to be most true, well assure vs, when hee sayd to Aeneas of Lydda, a man sicke of the Palsie, and bedred eight yeares: Aeneas, Iesus maketh thee whole, arise; and take vp thy Bedde: and hee arose immediatly.

Act 9. 34.

Againe, when the sayd Peter raysed a certaine Disci-

F.

ple

Act. 9. 37.

ciple woman of Ioppa, named *Tabitha*, from death to life, (for the Text sayth, *Shee was sicke, and died :*) Was it not done by *Prayer* out of a strong *Fayth* grounded vpon Gods Promises in Christ, which is no other, then that mediating working, of mee before remembred; as is to be obserued in the wordes of the Text : For, *Peter kneeled downe, and prayed.* To whom kneeled hee, and to whom did hee pray? Was it not to God? And why? To be heard of him speaking thus in his name; *Tabitha, arise.* What followed? *Shee opened her eyes, and when she saw Peter, shee sate vp.* This was the end for which hee kneeled and prayed.

Act. 9. 40.

Section 28. A true and godly construction of this Miracle, for instruction sake.

Act. 9. 41.

AND yet, let vs not thinke, that this Woman was thus restored to life, for her owne sake : But here a more principall and true end is to be acknowledged, euen the *Glory of God*. And therefore the holy Ghost noteth, that when Peter had Given her the hand to lift her up, Hee called the *Sainctes, and Widowes*, to restore her alieue unto them. That they seeing this done, by Peters Prayers, (in this Miracle blessed of God,) might make it a good occasion of strengthening their *Fayth* in him, whom they saw iust cause, rightly to prayse and glorifie, for the same.

Section 29. Elisha for the Pitcher of Oyle, of the wife to one of the Sonnes of the Prophets, and restoreth the Shunamites Sonne to life.

TO proceede in this memorable, and most comfortable Historie of effectuall Prayers, working by *Fayth*, in the seruencie of the Spirit, the very true and onely Author thereof; who both instructeth our Spirit

Spirit how it should Pray, & affiaunceth our Consciences by the Promises of God in the holy Scriptures, vnto a steadfast Hope; giuing vs boldnesse to appeare before the Throne of Gods Maiestie, in Christes name, as hath been declared: For, *None cometh to the Father, but by him.* I say, to relate further of the wonderfull effects wrought by the Prayers of the Seruants of God. *Elisha*, now made a Prophet in the roome of *Elijah*, his Maister, by Gods ap-
 poyntment; and hauing his sayd Maisters Spirit doubled
 upon him, as himselfe required, wrought in the strength
 of the same Spirit, wonderfull effectes, agreeable to that,
 which his Maister had done before; both for the con-
 dition of the persons, and manner of doing, and is worth
 the noting: For, as *Elijah* before had done for the Wid-
 dow of *Zareptas* astouching her Cruse of Oyle, not to be
 spent and wasted, according to the Word of the Lord,
 by him spoken: So in like sort did *Elisha*, by the same
 Word, deale with one of the Wiues of the Sonnes of the
 Prophets, and a Widdow also: For her Pitcher of Oyle,
 which was onely remayning to her in Goodes at home,
 out of which she powred forth and filled Many Vessels,
 as the Prophet had sayd. Againe, as *Elijah* the Maister
 obteyned by Prayer at Gods hand, life; for the said Wid-
 dow of *Zareptas* Sonne, being dead: So *Elisha* the Disci-
 ple, as it were in imitation of his Maister, vsing most
 earnest and feruent Prayer vnto God, was pleased at that
 instant, to make him his powerfull instrument, to re-
 store the *Shunamites* Sonne to life; which before by the
 same meanes, shee had receiued from the Lord, in her
 barrennesse.

1. Kin. 19. 16

2. King. 2. 9.

1. Kin. 17. 14

2. King. 4.
vers. 5. 6.

2. King. 4. 35.

Section 30. The exteriorr Gesture of these Prophets and Apo-
 stles, in the time of working their Miracles, obserued.

BVt in the exteriorr Habite and Gesture that these
 Prophets exercised in time of Prayer, to declare their
 feruencie, for the effecting the sayd Miracle, is also
 matter

matter for a fit obseruation to be apprehended of all, in specialitie, who beare the word of God, and are distributors of the spirituall life.

1 kin. 17. 21. Behold then, how *Elijah* stretched himselfe vpon the Child three times, and called vpon the Lord.

2. king. 4. 34. Also, *Elisha* lay vpon the Child, and put his mouth to the Childs mouth, &c. And againe, Spread himselfe vpon him.

Act 20. 9. 10. And *S. Paule* in the *Actes* of the Apostles. At *Troas*; where he was to raise a young man, named *Eutychus*, vnto life, who, as *Paule* was long preaching, was overcome with sleepe, and fell downe from a third loy, and so taken vp dead: is laid there, to haue layd himselfe vpon him, and to embrace him. And in this manner it pleased God to reuiue *Eutychus*, by *Pauls* ministry, for the glorifying of his owne name, in the sight of the Disciple. there assembled at *Pauls* Preaching before the breaking of Bread, according to *Chrstes* institution.

Act 9. 40. 41. Likewise *Actes 9. 40. 41.* in *Peters* Action of reuiuing *Tabitha* before spoken of, may be obserued a vehement motion of his Spirit, out of a sanctified care he had, by it to manifest the glory of God in the time of his Prayer, for her life: to wit, his Kneeling downe, and turning himselfe to the Body: his giuing her the hand, and lifting her vp. &c.

It is to very good purpose, that the holy Ghost is pleased, to specifie after this particuler manner, the Outward gesture of the Sainctes, conioyned with the Inward affection in Praying; for that they are induced, by a secret motion of the Spirit, to aske, and desire also to obtaine at Gods handes.

Section 31. The imitation of these, and such like, belong onely to the Godly, and faythfull.

VV He must be aduertised hereby, that the Imitation hereof is merely appropriated to the Children of God onely; who onely haue true Fayth, which

which doth alwayes accompany true & zealous praiers, and so doe worke these miraculouse effectes, yea, or any of other nature, & qualitie, as God thinketh fit and expedient for vs, & for his glorie; and in such time also as himselfe in his heauenly wisdom, knoweth meet to bee graunted. And to this sence must all our interpretations be referred, for vse made, of all Scripture places, mentioning the virtue, and effect of true Prayer, working by *Fayth*; without which, no such matter can possibly bee wrought, as appeareth in the answere of Christ vnto his Disciples, who could not cast the Diuell out of a certaine mans Sonne that was *Lunaticke*, and had sayd vnto Iesus a part, (who had now healed him.) *Why could wee not cast him out?* It was answered them, *verse. 20. Because of your vnbeluse.* And therefore Christ telleth them hereupon as it followeth in that verse, that *If they haue faith as much as a graine of Mustard Seede, and say to this Mountain, Remoue hence to yonder place, it shall remoue and nothing shall bee impossible vnto you.* Or as Saint *Luke* otherwise reporteth it; when the *Apostles* sayd vnto the Lord. *Increase our faith,* the Lord sayd. *verse. 6. If yee had faith so much, as is the graine of a Mustard-seede, and should say to this Mulberie Tree, plucke thy selfe up by the Roote, and plant thy selfe in the Sea, it shall obey you;* for hee hath spoken it, who telleth them in Saint, *John. 14. 12. Hee that beleeueth in mee, the workes that I doe, the same shall hee doe also.* The truth of which saying, was fully manifested in his *Apostles*, who in like manner did worke the workes of Christ, which hee had done before.

Mat. 17. 19.

Luk. 17. 5.

*Section 32. Miracles wrought by the
Apostles through fayth.*

THE particulars for the proote of this Allegation, are many, and of great varietie: yet may it seeme a needlesse discourse to particularize the sundry confirmations of the *Miracles* manifested in the

Act. 5. 12.

practise of the Apostles, and Sainctes of God: I say, needlesse; for that the holy Ghost, whose testimonie is of the greatest validitie to euict the trueth of this matter, and to confirme our Consciences in the same, hath in generall wordes auouched it, in the 5. chap. of the *Actes of Apostles*, where, vpon the discouerie of *Ananias* and *Sapphira* his wiues hypocrisie, rebuked by *Peter*, and the punishment; which was a sodaine death presently following: great feare occasioned thereby on all the Church, it is sayd: That, *By the handes of the Apostles, were many Signes & Wonders shewed among the people. What these Signes and Wonders were, the holy Ghost, out of his heauenly Wisedome, hath also been pleased to specifie there in the 16. ver. saying: There came also a multitude out of the Cities round about vnto Ierusalem, bringing sicke folkes, & them which were vexed with uncleane spirits; who were all healed.*

Section 33. Peter, and Stephen, and Paul, worke Miracles through the power of God, by Fayth.

Act. 5. 15.

AND that wee may not doubt of the Persons agents in these *Miracles*, the name of *Peter*, is there mentioned, for it is said, *They brought the sicke into the Streetes, & laide them on Beddes & Couches, that at the least way, the Shadow of Peter, when hee came by, might shadow some of them.*

Act. 6. 8.

And in the 6. chap. it is also written of *Stephen*, that hee, *Being full of Fayth and Power, did great Wonders and Miracles among the people.* Wee must thinke that these great *Wonders and Miracles*, (though not expresse in particular by name,) were yet such matters acted by *Stephen*, as being supernaturall and extraordinarie, might not be confined within the limits of common naturall working causes; and so, farre exceeding the faculties, and powers of Mans reason.

Such were the *Miracles* that *Paul* did also, in the 14

of the *Actes*, Where hee by his *Word* spoken, caused a certaine man at *Lisira*, which had been a *Creep*le from his mothers wombe, to stand upright on his feete, to leape, and to walke. And where in like manner, Hee healed the Father of *Publius*, in the Ile of *Malta*, of a *Fever*, and *Bloodie fluxe*, by laying his hands on him. And as many also of the sayd *Iland*, as had *Diseases*, And came unto him, were healed by him.

Act. 14. 10.

Act. 28. 8.

vers. 9.

Section 34. The End, for which Miracles are done, by the ministerie of the saythfull, is the Glory of God.

ARe not these *Workes*, and those before recited done by the *Apostles*, and others *Gods Children*, The *workes of Miracles*, and for *Nature* and *qualitie*, like to the *Workes* which *Christ* him selfe did before, in the *Gospell*? And can it be any marueile, that these *Miracles* were done by the *Apostles*, with whom, as it is written, *Act. 11. 21.* The hand (that is, the *Power* and *Virtue*) of the *Lord*, was continually working, to the glory of his name? For by this meanes, A great number beleeued, and turned to the *Lord*, as there is sayd.

Matt. 20. 34

Mar. 10. 52.

Luk. 18. 43.

To enforce a greater credite, by accumulating more Examples, in this Argument, already sufficiently discussed, the intelligent, and beleeuing Reader, will hold it a matter of fruitlesse paines, rather then of any necessarie moment and consequence: For what needes any further proote to auouch this poynt, which is as cleare as is the light of the *Sunne* at noone day. What then shall I say more? To vse the very wordes of the *Apostle* to the *Hebrewes*: The time would be too short for mee, to tell of *Gedion*, of *Barach*, of *Iephtha*, of *Dauid*, and of the *Prophets*: Who by *Fayth*, (the very true cause of religious *Prayers*) Subdued *Kingdomes*, obteyned the *Promises*, stopped the mouthes of *Lions*, quenched the violence of *Fire*, and wrought diuers other wonderfull *Effectes*; which there are expressed. Nay, Seeing (as the *Apostle* speaketh) Wee are compassed with so great

Heb. 11. 32.

Iudg. 6. 4. 11

Heb. 12. 1.

a Cloude of witnesses: let vs cast away euery thing that presseth downe, and the sinne, that hangeth so fast on. Let vs runne with patience, the Race that is set before vs, looking vnto Iesus, the Author, and finisher, of our sayth.

*Section. 35. The Fayth of the Godly is by these exam-
ples, to bee affianced, and fully to bee
confirmed, for working the like.*

THIS conclusion of the Apostle, to those his former wordes, of *Fayth*, is more exhortatiue, and of him is enforced to this end: That setting our Consciences vpon the truth of that which hee in those wordes hath auerred, wee might be encouraged thereby vnto a full resolution, of imitating their examples, in hope of the same, or like effectes, to be also accomplished vnto vs from God: That is, to be heard of him at all times, when for euer in the like *Fayth* grounded vpon his word, wee shall accordingly pray vnto him as *Dauid* witnesseth: *The Lord is neere vnto them that call vpon him: yea, to all that call vpon him in truth* For thus to doe, viz. To pray in truth, appertaineth to those onely, who are the Children of God, euen of the household of *Fayth*, to whom the Promises of God are onely and properly belonging: For these onely haue this belceuing virtue, which is contrary to misbeliefe, doubting, impatience, and grudging, or murmuring; because they are fully assured, that as *Moses* speaketh: *No Nation so great, that hath Gods come so neere vnto it, as is the Lord our God neere vnto vs, in all that wee call vpon him for: helping vs, and deliuering vs out of all dangers; yea, Fulfilling the desires of his Children, as saith the Psalmist: Adding further the reason, taken from a true note of difference, which is, Of them which feare him.* For herein are the Ele&ct, and Chosen of God, distinguished from the Godlesse, and Reprobats: For these, *Aske* all things according to Gods will: And in this assurance that

so asking, *They are heard, and haue the petitions that they desire of him.* They pray confidently, in the name of Christ who may be said to be the verie formall cause, of all our *Inuocations*, because all the commandements for praying, and all promises, for the blessing our prayers, are founded and builded vpon Christ Iesus only, as before hath been sufficiently declared.

Section. 36. Workes of Miracles, being workes of powerfull Fayth in Christ, are presidents to the Godly; Commendable and Allowable; donne, for Gods glory.

NOW then, for asmuch as by these former examples of Godly mens Prayers, effecting thus wonderfully, as hath been shewed, the working of true and faythfull *Inuocation*, on the name of God, is warranted vnto vs: What should withdraw vs from practising with these men, the vse of feruent and zelous Prayers? Is more written, as done for these holy Sainctes, then may seeme any wise credible? Shall we then charge the holy Ghost, with an Imputation of vanitie & Lyes, who is called in the Gospell, *The spirit of truth*, and hath testified of these things? God forbid, for notwithstanding *they were Men, as wee are; subiect to the like passions and infirmities, as wee are;* So witnessed by S. Iames of Elias beforementioned: And by Saint Paul and Barnabas. And for this respect, not to be thought able to worke such admirable and extraordinarie effectes of themselves: yet must wee thinke, that God, who looketh not to the person of Man, which by the nature of flesh, is meereely sinfull; and in him selfe, most vnworthy such a prerogative of Gods fauour; hauing yet made Man for his glorie, and endowed him from aboue, with apt giftes for the same; hath been therefore pleased from time to time, in all ages, to select and choose out some to be Ministers

1. Ioh. 5. 15.

Ioh. 14. 17.
and 1. 26.

Iam. 5. 17.
Act. 14. 15.

vnto him, to witnesse his name, euen before Kinges, for the setting forth of his Glorie, in the shew of the world; that so hee might be knowne the onely GOD, and Lord of all the World.

Section 37. Nebuchadnezzar, and Darius, and Cyrus, great Potentates, caused of God, through Miracles done vpon Daniel, and the three Children; to acknowledge and confesse his name.

Dan. 2.

vers. 47.

Exod. 9. 27.

Dani. 3. 28.

Dani. 3. 33.

OF this, the Scripture auoucheth very many testimonies, besides those already by mee related: yet, this place so fitly occasioning, I will exemplifie some more of them, for this specialtie; con-
teyning my selfe onely within the Chapters of Daniels propheticie. It is there remembred: That when Daniel had interpreted King Nebuchadnezzars Dreame, and had reuealed the secret therof, (which the wise men of Babilon could not expound:) The King vpon this acknowledg-
ment, sayd to Daniel, *I know for a truth, That your God, is the God of Gods; the Lord of Kings; and the reuealer of secrets; seeing thou couldest open this Secret.* Where note, how God, sometimes extorteth a confession, of his wisdom and power, euen out of the mouthes of these wicked Infidels: As here he doth by this King, whose hearts be-
leife, was dissembled, in the mouths confession not true-
ly testified; And so it appeared to be but a suddaine motion of the heart; as was that of Pharaos in Exodus, where hee confessed, *The Lord to be righteous, and himselfe, and his people, to be wicked.*

Againe, the very same King, vpon the wonderfull deliuerie of the three Children out of the fierie Furnace, spake thus, and sayd: *Blessed be the God of Shadrach, Me-
sach, and Abednego: publishing by his Letters through-
out all his Dominions, that His Kingdome is an euerlasting
Kingdome; and his Dominion, from generation to generation.*

And

And in the 4. of *Daniel*, after his restitution to his former, both shape, and dignitie; Himselfe pronounceth thus: *I Nebuchadnezzar, prayse, extoll, and magnifie, the King of Heauen, &c.*

Dan. 4. 34.

Also, *Darius* after that God had deliuered *Daniel* from the mouth of the Lions in the Denne, did acknowledge him to be, *The living God*; and accordingly, *Made a Decree*, That in all his Dominions & Kingdoms, men should tremble, and feare, before the God of *Daniel*.

Dan. 6. 26.

Lastly, in the Historie of *Bell and Dragon*; as is mentioned to be written in the 14. of *Daniel*, after the *Latin Translation*. *Cyrus* also, when hee saw *Daniel* sit in the midst of the Lions, where hee had been now seuen dayes; of purpose deteined in it, to haue been deuoured of them, and was not: Hee cryed with a loud voyce, saying; *Great art thou, O Lord God of Daniel; and there is none other, besides thee.*

Dan. 14.

vers 41.

Behold how wonderfully, and after a strange manner, God out of a zelous respect to his owne Glorie; Hath wrought a mightie deliuerance of these foure persons, *Daniel, Shedrach, Meshach, and Abednego*: In them, to make himselfe acknowledged, and confessed, of these *Heathen Kings*, to be the onely God in *Heauen and Earth*; besides whom, no other God, Can doe like his workes, and like his power, as *Moses* speaketh in *Deutronomie*.

Deut. 3. 24.

Section 38. Obstacles, and Impediments, hindering our knowledge of God, to be remooued.

TO returne then to that saying of the Apostle to the *Hebrewes*, before remembred. Let vs remoue from vs all abstacles & hinderances, that may in any sort withdraw our mindes, from apprehending fayth towards God, in *Christ*; By which, these most admirable effectes, & all the rest of like nature, haue been wrought for his children, throughout all Ages.

Page. 31.

I mention heere *Obstacles*, to be remooued : Because, If they were not, viz. *Riches* ; The Choaking cares of the world ; and such like : wee should the better know God, by denying our selues ; & so in a submissiue conceite of our vnworthynesse ; considering the pouertie in which wee are, both of body and Soule ; Wee should the sooner, with an affection of a truly sorrowing heart, call vnto God, for reliefe of our miseries.

It cannot bee sayd, that God is now, lesse willing to heare ; or lesse potent, to helpe vs in our trouble then he was in former times, when hee shewed his greatnesse, by doing wonders, with his mightie hand. Nay, An assured virtue, power, and strength for effecting, is promised to all prayers alike, that are made in fayth : Because, hee that hath promised, is the same God always, without variablenesse and changing ; euen the God of truth, who neuer fayleth to performe, what hee promisseth his Children.

Iam. 1. 16.

Section. 39. The good pleasure of God, is only to bee attended vpon, for the effecting our Prayers, and requestes.

I Do not denie, but that the Prayers of the Godly, and best deuoted, are some times furstrated of their demaunde at Gods hand ; Or perhaps, not so soone accomplished, as they looke for : Are they therefore to bee discouraged, from praying ? Or rather are they, not to seeke to bee instructed, in the reasons thereof ; And so to rest satisfied, in the will of God, which he reuealeth in his good time, and not otherwise ? I say then if God doe not so soone answere, the desiers & requests of our *Inuocations* made vnto him, as wee would : Let vs herein submit our selues, vnto his wisdom ; Who knoweth truly, the *Limitations* of all Circumstances, in the nature of the thinges to bee graunted, aswell for the manner

How,

How, as also for the time *When*, it is expedient and meete, that wee obtaine our demaundes: For in them, not our *owne good* so much, as *Gods glorie*; and that chiefly, is to be sought for of vs; which thing at all times, is to be manifested: Neuerthelesse, because the certaine *Time*, for the manifesting it, is not reuealed vnto vs, wee are to attend his *Leasure*; and yet not to cease from praying *Alwayes*, as becommeth his faythfull Children to doe.

Section 40. Causes for the not answering our demaundes as wee expect, alleadged, to remooue all excuses, for not continuing in Prayer.

FOR besides the two former Reasons of exception to our Demaundes; (as that the things which wee require of God, are either not *Expedient* and *Behouefull* for vs, or, not then, when wee aske them, *Fitt* to be graunted;) Wee are further to consider, That God, for a further tryall of our Fayth, as also to exercise vs in a continuall practise of Prayer, for the approouing our constancie therein, doth many times delay the graunting of our requestes, as if hee heard them not: And it may bee also, that our Prayers sometimes be faultie, and so displeasing to God, are worthily of him reiected for the time. Prayers are sayd to be faultie and vnprofitable, when they are deuoid of such conditions, as true and faythfull prayers ought to haue: What these conditions are, in the former part of this Epistle, diuersly handled, may bee vnderstood: And yet, because I will draw to an end, I shall willingly recapitulate them, briefly thus.

Section 41. All Prayers, of what nature soeuer, without true knowledge, liuely Fayth, and hopefull Confidence in Gods fauour, and goodnesse, are in vaine conceived.

FIRST, a true knowledge of God, that hee is goodnesse, yea, our soueraigne goodnesse; our full and perfect Treasures.

furs. Next, *A steadfast and liuely fayth*, that we belecue, (he being of a louing and fatherly affection towards vs,) cannot but participat vnto vs at all times, what hee seeth most needfull for vs to haue. Lastly, that *wee haue a sure affiance in God*, To relie wholie on him; To repose our full trust and confidence in his goodnesse: For how may wee addresse our Prayers vnto him, of whom wee haue not *Knowledge* that he is our God, able, and willing, to helpe vs, calling vpon his name? And this *Knowledge* serueth vs further, for an other most necessarie aduertisement, arising out of the former: *viz.* That otherwise wee should not prayse God, with Prayers of thanks giuing, if wee did not *know*, that what good thing soeuer happeneth vnto vs at any time, whether bodily or ghostly, it commeth onely from God. For, as the affiance which wee haue in God, of his goodnesse, certified and confirmed vnto vs, out of that our *Knowledge* of his Nature (wholy prone vnto Mercies and Fauours, towards them that loue and feare him) doth incite, stirre vp, and animate our Hearts, chearefully without doubting and distrustfulnesse, to call vnto him by Prayer, for all thinges meete to be demaunded of vs: So, when the sayd thinges are obtained, and our necessities now serued; Because wee *know* certainly, that the onely free Mercie and goodnesse of God, hath ministred the same vnto vs; Wee breake forth presently into a song of Thanks giuing, as forced by the testimonie of our Conscience, vpon this *Knowledge*, to say with *David*, *My mouth shall speake the prayse of the Lord, who vpholdeth all that fall, and lifeth vp all that are readie to fall; who openeth his hand, and filleth all thinges liuing, of his good pleasure: Who preserueth all them that loue him, keeping his fidelitie for ever. Who executeth iustice for the oppressed; giuing Bread to the hungry: Who looseth the Prisoners, giueth light to the Blind, rayseth vp the crooked, keepeth the Strangers, and relieueth the Fatherlesse and Widdow. For the Lord delighteth in them that feare*

Psal. 145.
ver. 21, 14,
20.

Psal. 146
ver. 7, 8, 9.

Psal. 147. 11.

feare him, and attend vpon his Mercie. For hee will make the meeke glorious, by deliuerance: Wherefore, let all flesh, blesse his holy Name, for euer and euer, Amen.

Section 42. Contrariwise all Prayers, consisting of those three essentiall Attributes, are effectuall, to the good of such as make them.

THese are the effectes, issuing from out that true Knowledge of God, spoken of in the beginning of this Treatise, and now argued: which is founded in His feare, builded vpon by Fayth, perfected in vs through Obedience to his will: For this Knowledge, causeth vs (as is said) both to *Inuocate*, and also to *Thank* God for his benefites obtained by Prayer; and so aduancing our *Thoughts* on high, to seeke there onely from aboue, what wee would haue, and can not finde, but in God onely; wee are forced to call onely vpon him for it: and therefore, *The Eyes of all*, both Man and Beast, are sayd, *To waight vpon him*. For hee alone satisfieth our wantes, when wee pray vnto him to be reliued. Can we otherwise thinke of Gods provident care ouer vs, to whom he hath assured performance of all his Promises, both for thinges of this life, and of the life to come? No, for Hee giueth food to the Beastes of the Fildes, and to the young Ravens that crie. And are not wee much better then they? sayth Christ. So, to conclude this matter, that true Christian Knowledge of God, which is not had, but in his Word, fully instructed and sanctified in vs by his Holy spirit, causeth this godly zeale, both to Pray as wee ought, and also to testifie a due and religious Thankfulness for all good thinges; because it telleth vs, that wee haue nothing, but from him soly, beeing the sole, and al-sufficient distributor to Man, of all necessities, if we serue him; as it is in *Matt. 6. 33. Seeke the Kingdome of God, and the righteousness of it, and all thinges shall be ministred vnto you.*

*Psal. 145.
15.*

*Psal. 147. 9.
Mat. 6. 26.*

Section

Section 43. God onely, and none other to be prayed vnto, for all thinges meete to be asked at his hands.

Cor. 8. 6.

1. Tim. 1. 17.

Page. 1.

Mat. 7. 7.

Luk. 18. 1.

Rom. 12. 12.

TO pray, then vnto God only, and to none other beſides him, being the. *Onely God vnto vs, as ſayth S. Paul. Which is the father, of whom are all thinges, and wee in him euen that King everlaſting, immortall, inuiſible, and only wiſe, as the ſayd Apoſtle ſpeaketh.* I ſay to pray vnto this our God only, for all thinges of what qualitie and Nature ſocuer, the ſame being meete to be asked: that is, hauing the warrant of his word; Is a confeſſed truth, ſufficiently before declared by the teſtimonies of holy writ; And that of neceſſitie, as hath been ſayd, not ſo much in reſpect of our ſelues, by reaſon both of wants to bee ſupplied, and alſo of afflictions, and troubles to bee releiued by him as of dutie exacting at our hands this Godly obedience vnto his holy will, ſo commaunding it in many places of Scripture, moſt expreſſly in words: And by examples of *Mofes*, and all the Prophets in the old Teſtament, and likewise of Chriſt, and all the Apoſtles in the new, plentifully confirmed.

Section 44. Yea, if wee know that Gods will is neceſſarily to be executed, without our calling vnto him for the ſame: yet are wee in dutie to pray for the executing thereof.

NOtwithſtanding to this, as alſo to the former part, may be alleadged matter, for a true *Exception*: For, firſt to demaund by Prayer, that which wee well know God will doe of himſelfe without our Prayer, may ſeeme needleſſe; and ſo our Prayer in this kind, not to be vſed at all. But let vs not ſo take it; for how ſocuer it is true, that the *Will of God*, in all thinges, muſt of neceſſitie be performed, Becauſe it is *his Will*; againſt which

which no resistance can seeme auailable; Yet, it is our part, and duty, to require the same, by way of protestation, that wee are his Children, begotten by him with the seede of his word, which conteyneth his will, and therefore desirous, and as much as wee may for our habilitie, endeouwing also, the performance of the same. doe pray as Christ hath taught vs; *Thy will bee done in Earth, as it is in Heauen*: Which is no more but this, that a true, and perfect obedience bee attributed vnto him for the sanctifying his name, and aduancing his kingdome thereby, guiding and gouerning by the holy motions of his holy Spirit, the heartes of all estates, in such sort, as that euerie vocation of men, in feuerall distinguished, both Prince and people, subiect to it, may no lesse *serue him here on Earth, then the Angels doe in Heauen.*

Section. 45. Murmuring against Gods chastisements, is an Argument of our Ignorance, in the doctrine of Gods will.

ANd though our Consciences telleth vs, that wee are to subscribe hereunto, as being a most certaine Truth: Yet may they iustly accuse vs of great hipocrisie: for Gods will is done in all thinges that happen vnto man: A thing that cannot be denyed: Yet, let affliction, and tribulation assault vs, to disturbe and ouerthrow that peace of our life, in which wee most ioye; Oh how doe wee *Murmure against God*? How doe wee, with much grudging say, *God hath forsaken, to doe well for Israel, and hath shut vp his louing kindnesse in displeasure*? And this wee doe, forgetting that it is his will, we should be afflicted of him, for our chastisement vnto our amendment of life. For God in iustice doth punish, what wee through vnrighteousnesse doe offend in. And therefore it is a question, whether we may lawtully desire of God, to be eased of troubles, into which his will was we should

G. fall.

Iob 1. 21.

fall. For seeing wee are to submit our selues to the will of God, & accordingly to conforme our willes thereunto, surely, to complaine vnto God in our prayers, of our Miseries, and to desire of him a deliuerence from them, knowing they were sent from him, and so his will to be, that we endure them, may seeme a thing very vnlawfull to doe, & repugnant to his will, to which we are subiect, and ought chearefully to obey, & as the pacience of *Iob* teacheth vs to say. *The Lord hath giuen, and the Lord hath taken away, Blessed be the name of the Lord.* Confessing herein with him, that God is iust and good; yea also louing, howsoeuer his hand bee at some times heauie vpon vs.

Section. 46. The vngodly, and the Godly, are of a different sence, in the construction of Affliction, as touching the finall cause.

TO this Doctrine, the wicked are meere aduerse, who, when they feelee affliction (which they worthily deserue,) yet deiectet through impatiencie into dispaire, blasphemee God; and to vse *Iob* his words, *Charge God foolishly with vniustice, and tyrannie.* For these men, as if that which they haue, were theirs by a iust claime, say, *To loose our Gods, is as much as, to loose our sense, and vnderstanding.*

Iob 2. 10.

But with the godly it is not so, who say with *Iob*, *Shall wee receiue good at the hand of God, and not receiue euill?* These, as men sanctified in the spirit, vnto a most holy & dutifull obedience of his will, doe well acknowledg the cause of those euill miseries, which they feelee, to bee euen their sinnes, iustly prouoking the same; & so taking their Affliction for a iust punishment, are made the better by it: Which is the end, why they are afflicted of God: wherein they behold the louing kindnes of God their Father, who *Chastiseth euery sonne who he receiueth:* and therefore refuse not the *Chastisement* of the Almighty, because they

they say with *Iob*, *Blessed is the man, whom God correcteth*: accompting it a great happinesse in this world, to bee vnder the crosse of affliction, by which they are assured, that a way is prepared for them, vnto that true and endlesse happinesse in Heauen aboue with God himselfe, and his Angels. Wherefore, to vrge the former obiection. It is not so much vnlawful, *To pray against the afflictions*; seeing they are ordeyned after Gods will, to bee tryalls of his Childrens fayth, and to that end laide vpon them by himselfe; as rather inconuenient, and preiudiciall, for that they are accompted of them, as blessings; being *Endured with patience*; and so are indeed: aduancing in their minds, a resolute expectation of many future blessings. For *S. Paul*, susteyning the person of the elect *Saints* of God, makes himselfe the mouth of them all, to that purpose, in the. 5. to the *Romanes*, where hee sayeth. *Wee reioyce in tribulations, knowing that Tribulation bringeth forth Patience; and Patience, Experience; and Experience, Hope, and Hope, maketh not ashamed*, for it is euer with good successe, not frustrating expectation.

*Iob 5. 17.**Act. 14. 22.**1. Pet. 4. 12, 13, 14.**Rom. 5. 3, 4, 5.*

Section. 47. It standeth with a Christians duty, to pray for deliuerance out of troubles.

THese two Scuerall Obiections, aginst praying for releife in time of troubles, make shew of good reason in the affirmatiue, aswell for the prime cause, which is the will of God thereby manifested; As for the finall cause, which is, *A ioyfull issue*, with a blessing. Neuer the lesse, forasmuch as, God hath endewed vs with such a Nature, as must needs be subiect vnto all casualties of this life, that commonly breed offence vnto it; And the same also not without a sensible feeling of them, when they doe happen; Hee in his wisdom doth well know, that we cannot chuse but greeue, when wee feelee the smart, which Nature may not brooke; and so in consequence, make our complaint vnto him,

1. Cor. 10. 13

*Psal. 50. 15.**Psal. 54. 3.**Psal. 55. 5.*

who only can send remedie: for Nature seeketh a preservation of it selfe in all things; And therefore detesteth whatsoeuer is in repugnancie to the same: Can we think then, that God will impute it vnto vs for sinne, when wee feeling grieve in that kind, doe call vnto him, by Godly prayers, for his gracious *helpe* and *releasement* out of the same; No, For, first wee haue his expresse word, commaunding our *Inuocation in the needfull time of trouble*, with a promise for a *safe deliuerance*, as witnesseth *Dauid*. Who there sheweth it to be a part of his seruice, euen to be called upon in such cases, Saying; *And thou shalt gloryfie me*. The godly, who haue been instructed in the Schoole of the Prophets, by the holy spirit, (the Doctor, and only informer of all truth,) hauing this warrant; haue likewise from time to time, been bould, in all times of such need, to cry aloud vnto God their deliuerer. So *Dauid*, being brought into any great danger by his enemies, as were the *Ziphims*, whom in *Psal. 54*. Hee called *strangers*; Called upon God, for his succour against them. Also against *Saule*, in the, *55. Psalme*. Where *his heart trembleth within him*, for the voyce of the *Enemie*, and an *horrible feare couereth him*, And against all the malignaunt aduersaries of the Church, in diuers *Psalmes*, maketh the like requestes.

Section. 48. Enemyes to bee prayed, and not to be prayed for. This by way of Question, inferred, and argued, both by the affirmatiue, & Negative, concluded.

SOME here moue a question, whether it be lawfull & consonant to the rule of Charitie, to *Pray against our enemies*: For besides, that Prayer deuoyd of charite, (which can be none in the Negative) as they thinke, is sinnefull & displeasing to God; Christ commandeth vs, *To pray for our Enemies*: So did Christ himselfe: So did *Stephen*: So did all the Martyrs.

By

By way of aduertisement, wee may distinguish, betwene *private Enimies*, and *common Enimies*, both to God and Religion. Against these latter, I hold it a worke of godly Charitie, to pray and desire Gods helpe for their ouerthrow, who seeke and endeuour the ouerthrow of the Church, and so in consequence, the extinguishing and abolishing of Gods name from among men. For this wee haue good warrantise in the example of *Dauid* so praying. *Consume them in thy wrath.* viz. in thy time, make my enemies examples vnto others of thy vengeance. Of *Ieremie*, Who prayed in like maner for the *Ourthrow* of his enemies, and to haue them delt withall, *In the time of God his anger*. Likewise *S. Paule*, against *Alexander the Copper Smith*. Who had done him much euill, withstanding sore his Preaching, and therefore desireth the Lord to, *Reward him according to his workes*.

Psal. 59. 13.

Iere. 18. 23.

2. Tim. 4. 14
15.

Section. 49. To pray for deliuerance out of Troubles, is with a Condition, by Christs example.

TO passe this ouer, (which was inferred only, for a note of obseruation vpon the former question,) that wee may safely and lawfully pray vnto God for a *deliuerance out of troubles*, in his good time: Let the example of our Sauour Christ, be vnto vs a sufficient Authoritie; who hauing a sence of his death & passion neare at hand, and being in an agonie, prayed, saying. *Father, if thou wilt, take away this Cupp from mee.*

Luk. 22. 42

But as we are taught here to request Gods aide at any time, in all our distresses and miseries, so yet wee must know further, to referre our selues wholly vnto his both *leasure*, and *pleasure*; And not to expect more, then hee, who hath the times and seasons in his owne power, doth know fittest to be done: And therefore Christ addeth: *Yet, nor my will, but thy will hee done.*

Act. 1. 7.

Section 50 Prayer to be commonly celebrated in the publique places of Christian congregations, appoynted for the same.

AND now in the conclusion of this Discourse, though it seeme very long; yet somewhat would be sayd of *The Place of Prayer*. Of this therefore, let vs consider briefly, and so end. It is to be held for a certaine veritie, that Prayer is necessarily tyed and bound, to the *Church of Christ*. I meane not here materiall Temples, which haue limitations both of places, and times of publique Prayer: Happily then, we should not Pray, but in those places, and at certaine times appoynted for Prayer: But I vnderstand the *Church* to be, *The Congregation of the Faythfull*, in what place so euer assembled together for that seruice; who are such, as being *Vnited in Fayth*, and *Linked in Charitie*; doe *Agree in the same Doctrine*, and so make one *Communion*, and *Fellowship in Christ*: from which, whosoever is seperated, must not hope to be heard of God. The Obseruation which heere seemeth worth the noting, is: That no Heritique, Turke, Pagan, Infidell, Atheist; no, nor the (falsely termed Catholique) Papist, can vse any true forme of Inuocation, and Prayer acceptable to God; Because they are meereley excluded from out that true *Church*, whereof Christ is the head; for it is the *Piller and ground of trueth*.

1 *Ti 2* 3.15.

Section 51. Materiall Churches fitly appoynted, for common places of Prayer; argued by testimonies, of Salomon, and Christ; out of Esay, and Ieremie: also by examples of the Apostles, Peter and Iohn.

NOW to speake somewhat of the *Place for common Prayer*; I graunt, that *Temples*, and *Churches*, are erected purposely for the publique celebrating
Diuine

Diuine seruice; and that thither the people by commaundement, are to be assembled; there to ioyne in heartie Prayers vnto God for all men: as may be testified out of the wordes of *Salomon*, making *Supplications to God*, before the Altar in the Temple, that hee would heare the people of *Israel*, praying in the Temple. &c.

1. Kin 8.30

And Christ when he chased the *Buyers and Sellers out of the Temple*; alleadging there the words of the Prophet *Esay* and *Ieremie*: It is written, *My House shalbe called the House of Prayer*, for all people; confirmeth the same.

Matt. 21.21

Esa. 56.7.

Iere. 7.11.

Againe, is it not sayd, *Acts 3*. That *Peter and Iohn* went up together into the Temple to Pray? For which cause *S. Paul*, giueth it in charge to *Timothy*, saying: I will that men pray euery where: If euery where; then surely in Temples, as places specially erected, and built to that purpose, euen in them to call vpon God, by heartie and faythfull Prayers; whether of *Requestes*, or giuing of *Thankes*.

Act. 3.1.

1. Tim. 2.8.

Section 52. Prayer, not of necessitie tyed to any place, seeing God his Maiestie, is not to be inclosed within materiall places.

THEse, in this manner auouched, and prooued by testimonies and examples of old, and accordingly in common practise amongst vs, I doe willingly acknowledge to be most true. Notwithstanding, that I be not mistaken in the true application of this matter, I am bold to say; That I thinke it not fit, the Maiestie of God (which is in it selfe infinite,) and his gracious fauour towards his people, should be inclosed as it were, and shut vpp in materiall places; As if, out of them, God would not heare vs, praying vnto him, because of the Holines of the same Places, requiring that specially aboue all other.

Zorubbabel was commaunded from God by *Haggai* the Prophet, to reedifie the materiall Temple. Yet there doth

Hagg. 1.14.

Hagg. 2. 8.

Isa. 66. 1.

Act. 7. 47.
48.

doth hee prophesie of a *Second Temple*, that should exceed the first in glorie; meaning spiritually, *The Church in Christ* to be accomplished, and is now amongst vs *Christians*, dispearsed abroad euery where. So then, as touching the *Nature, and qualitie of Places*, let vs say, it is all one and alike afore God, (who maketh *Holy* any *Place*, wherein he is pleased to be worshiped) receiuing no Holinesse from the *Place* where hee is worshiped; as doth appeare manifested in these words of *Isaias*, saying: *The Heauen is my Throane, and the Earth my Fooistooles; Where shall now the House stand, that yee will build for mee? and where is that Place of my rest?* Where the Prophet sheweth, the vaine confidence of them, plainly refuted and condemned, that reposed trust in the *Temple*. This hath *Stephen* confirmed vnto vs by his testimonie, for when hee had sayd. *Salomon built God a House*, hee presently inferred, *How be it, The most High, dwelleth not in Temples made with handes*: Arguing the grosse conceites of the *Jewes*, imagining that the Power and Wisedome of *GOD*, was conteyned within *Materiall places*, there to be limited, and confied by corruptible thinges.

Section 53. Euery true Christian, being the true Temple of God, is, without speciall limitation of Place, to pray euery where, vpon occasion, obseruing fit circumstance thereto appertaining.

Iohn 4. 24.

VV Herethen shall wee assigne a fitte *Place*, in it to poure forth our Prayers vnto God? Euen wheresoever wee finde our selues aptly disposed in minde thereunto; whether for Necessitie, or Comlineesse sake. For, seeing *Wee be the Temple of God*, as himselfe hath appoynted, for his Spirituall seruice; what *Place* can be exempted from Prayer? *God is a Spirit, and they that worship him, must worship him in Spirit and Truth*; without limitation of either certaine *Time, when*; or *materiall*

teriall Place, Where. Onely wee are to be admonished heere, that in time of Prayer, we secede from a concourse & frequencie of people, or sight of any, into some place of secrecie and quiet rest, to be free from such letts and hinderances, as are occasioned thereby, and commonly doe fall out, to withdraw our mindes from attentiuenesse in Praying. Such a Place ment Christ, in *Matthem*, where hee teacheth vs to *Enter in a Chamber, and when wee haue shut the Dore, to pray*. And this doctrine himselfe also hath left confirmed vnto vs, by his owne example, who many times in the night, *Prayed in Mountaines*: and euen at the very hower that hee was to be betrayde, hee went aside into places of secesse, to Pray. *Matth. 26. Mar. 14. Luk. 22. Iohn. 18. 1.*

Matt. 6. 6.

Section 54. The place fittest for Prayer, is the Chamber, so called, because of secrecie, and priuate secesse, argued by the Testimonie of Christ, and the Example of the Apostles.

IF therefore wee will Pray *Secretly*; and indeed, that is, with seruencie and attentiuenesse, wee must make choyce of such a place, as Christ specifieth, by the name and appellation of a *Chamber*: which may be vnderstood hee did speake in that word, because men at their pleasure doe vse it priuatly, when they are desirous to seeke their quiet rest from companie, and to be out of sight of men. And in this sense, when *Peter prayed in Simon the Tanners House, of Ioppa*: Hee went vpp into the upper part of the House; some high Chamber, as a place which hee thought most secret for that purpose.

Act. 10. 9.

In like manner the Apostles, when the holy Ghost was sent downe vpon them, in the *Day of Pentecost*, were all with one accord in one place, continuing (there secretly) in *Prayers*, (with other saythfull,) and *breaking of Bread*.

Act. 2. 1. 42.

*Section 55. Daniel, a speciall Example of praying
Secretly in a Chamber, confirmeth also
the former Position.*

THis was the last poynt, which I had to discusse in this Treatise, and shall be shut vp with the example of *Daniel*, as well to shew, that the Prophets also in the old Testament, obserued the like rule for sequestering themselves, from out of open places, in times of their Prayers to God; as also for that it giueth matter, for a note of an instructiue Obseruation: So then, the sayd Note being first discussed, the Treatise shall be concluded, according as this example of *Daniel* hath giuen occasion of the same, and may of the intelligent Reader be noted in the circumstances.

Dan. 6. 10.

It is written, that when *Daniel* understood that King *Darius* had sealed A writing, such as the Rulers of his kingdom had deuised against him; He persently went into his house. And (his Window being open in his Chamber towards *Ierusalem*,) and kneeling upon his Knees three times a day, prayed and prayesed his God, contrary to the expresse wordes of the sayd writing, which inhibited all *Darius* Subiectes to make petition for anything, either to God or man, for thirtie dayes; But to himselfe only, upon paine of Death: This sheweth, that *Daniel* also with-drew himselfe into his Chamber, that is, out of the sight of men, when he prayed; According to the Rule of the same Spirit, which out of the mouth of Christ taught his Disciples to Pray, (as is said before) *Prinately*, from company of man; & *Secretly*, out of their sight.

Dan. 6. 11.

But yet *Daniel* thus *Secretly* praying, was discovered: For, The Rulers assembled, and found *Daniel* praying, & making Supplications vnto his God. &c.

Herevpon is that instructiue Note of obseruation, occasioned in the circumstance of *Prinacie*, and *Secrecie*, by this example.

Section

Section 56. What is meant, by Praying in a Chamber,
expounded. To auoyde an idle exception against
Praying in Publique places.

IT hath been sayd, that Prayer, and Supplication, and
giuing of thanks vnto God, is to bee made in a Cham-
ber, as a place most fit to entertaine, and to aduance
the deuotion address'd vnto Prayer. For confirmati-
on whereof, the Counsell of Christ hath been alleaged,
together with his owne example: and the practise of
his Sainctes in imitation of their Lord and Maister.
May it then be argued hereby, that Prayers, made in the
Publique assemblies of people, mett together in open places
for the same purpose, are lesse acceptable in the sight of
God, being so made in the sight of men? Christes war-
rant for a Blessing promised in this case, bids me say no.
For Christ sayth, *Where two or three are gathered together*
in my Name, there am I in the midst of them: viz. to heare
them, and to graunt their Requestes. What then doth
Christ meane, when hee biddeth vs to *Enter into a Cham-*
ber, and, *To shut the Doore,* in time of our Praying?
The thing hereby meant, is *Secrecie*. But if you will
know what *Secrecie*? looke with an vnderstanding eye
into the 6. of *Matth.* (where Christ commendeth this
manner of place for Praying.) The true sense and mea-
ning thereof in the manner of *Giuing Almes*, & of *Fasting*.
In *giuing of Almes*, hee forbiddeth *Blowing the Trumpet* in
the *Sinagogues*, and in the *Streets*: Yea, hee will not haue
the *Left hand* to know, what the *Right hand* doth. In *Fa-*
sting likewise, hee forbiddeth *Sower looks*, which is the
disfiguring of the Face; and commaundeth *Annoyning*
the Head, and *Washing of the Face*: What is this else, but a
preceptiue Doctrine, for auoyding all *Vaine ostentation*,
and seeking the *Prayse of Men*? Because, if for these re-
spectes wee desire any reward; let it be sufficient, and

Mat. 18. 20.

Matth. 6. 6.

Matth. 6.

vers. 1.

vers. 2.

vers. 3.

vers. 16.

vers. 17.

vers. 2.

Mat. 6. 6.

1. Cor. 6. 19.

1. Cor. 3. 16.

let it content vs, that God alone both knoweth, and alloweth these workes done in *Secret*, onely before him; for, *The Lord which seeth in secret, shall reward openly*. So then, to pray in *secret*, is to *subiect* our selues in true *humblenesse of heart*, before God, out of it speaking vnto him, and vttering the sincere trueth of our loyall thoughts; and so to intreat him in *Simplicitie*, and with a *Distrust* in our owne *Worthinesse*, what soeuer wee would obtaine of him by Prayer. For wee cannot dissemble with God: And what is it then, to deceiue our selues? For seeing our *Bodies are the Temples of the holy Ghost*, in which hee is pleased to dwell through *Fayth* iustifying vs before him, by the *Merites of Christ*, and from whence hee is willing to heare our Prayers: wee must vnderstande the *secret* of that heart which is in such a Bodie, is the *Chamber* properly, into which wee must enter, and in which, wee are necessarily to hide our selues; if wee will auoyd. the blame, and the reward of hypocrisie, which Christ in these actions of Christianitie, aduiseh his to shun and detest, for it maketh altogether vnto pompe, and vaine ostentation of men.

It is not then any *Materiall place*, where soeuer by the handes of man fashioned, to which Christ excepteth, in that speech of *Prinacie* and *Secrecie*, vnderstood in the word, *Chamber*.

Section. 57. It is a Iewish hipocriticall conceipt; And condemned of Ieremy, to thinke; That God for the holynes of the temple, must necessarylie be there present, to heare our prayers, aboue other places.

Iere. 7. 4.

ANd yet, let vs not bee as those *Iewish* Hipocrites whom *Ieremie* Reprooueth, for saying, *The Temple of the Lord, the Temple of the Lord; Thereby conceiting, that God his presence being continually residing in the Temple, his fauour and gracious countenance,*

naunce, must also for the *Temples sake*, bee there better presented of necessitie; Because of his promise to preserve them, howsoever sinning and offending. For these were *lying wordes* put into their mouthes by false Prophets; which *Ieremie* willeth them not to credite. I say, let vs abandon out of our heartes this deceivable conceit, as if in consequence wee were to thinke, that God were bound to heare vs, praying in the *Temple*, for the holynesse thereof, rather then else where. For, if our Soules be resolutely deuoted, and inwardly in humilitie of heart, and in a defiance of our selues, be christianly settled vnto Prayer, at what time soeuer, whether *openly in the materiall Temple*, or *pruiatly in a materiall Chamber*, it shall be all one: Because God accepteth it, as done in the *Secret of the heart*, with the submisle eye of the *Publican*, and imiting of the *Breast*. These beeing the notes and signes of true Humilitie and Contrition of the humbled Soule, confessing it owne vnworthinesse; and so, *Working saluation in feare and trembling*, as *S. Paul* speaketh. *Phil 2. 12.*

Section 58. *The Pharizes, and the Publicans manner of Praying to be obserued, for an instruct: on.*

Therefore to conclude this poynt, let the *Pharize*, who glorieth to himselfe in *his owne prayse and worth*, Pray in the most *Secret, and Chamberlike place* where-soeuer, yet shall it be as done *Openly & in publique*, seeking the *applause of Men*, to be magnified of them; for Christ noteth such a one to *Stand and to Pray*: arguing in these wordes, his proud, and disdainfull heart, too too much affianced in his *owne Righteousnesse*, with contempt of others. *Luk. 18. 11.*

But let the *Poore spirited Publican*, make his *Orizons*, vnto God in some *hidden place*: Yea, if possibly, out of the *bottomlesse depth* let him cry vnto the Lord, it shall be accomplished as done of him *in secret*, and in the *Chamber*, to

which Christ hath referred vs in time of Prayer, to be heard of him; & God, whose presence is in the deepe Waters, and in the most Secret corners of the Earth, shall both see it, and by rewarding it, make it publicquely knowne to be accepted of him: Because this *Publican*, out of an *Humble spirit*, hath called to God for his Mercie and goodnesse, as one who is schooled and instructed by his Feare; which causeth true reuerence, to seeke him secretly in heart, and not openly in publique places, for the Praise of men, as did that *Pharisee*: who therefore is there sayd, to be reiected, where the *Publican* was iustified of God.

Section 59. *Pharisaicall praying, whether openly or priuately, being wholly for an ostentation with all simplicitie, is reiected.*

AND to apply this by way of Document, I wish, that in this *Pharisee*, thus insolently aduancing himselfe, with a disdain of the humbly penitent *Publican*, all Pharisaicall Hypocrites would behold themselves. For, *Counterfaite sanctitie*, is double iniquitie; and so rewarded accordingly: Because, whether openly, or priuily, it is addicted, and wholly deuoted to Vaine glorie; which is alwayes singled from *Simplicitie of heart*, and so is alwayes opposite to the *Glorie of God*, and the edeffing of others: which are the two things chiefly to be sought for of vs, in all our actions of Christianitie. And so, if due care be had of these two things, it shall be requisite at some times, to Pray *Publicquely*, for the better inciting, and stirring others thereunto: For, by the example of our *Good Works*, God is honoured, and our Neighbour edified; according to the will of him, who commaundeth it, saying: *Let your Light so shine, that your Good Workes may be seene, and the Father be glorified, which is in Heauen.*

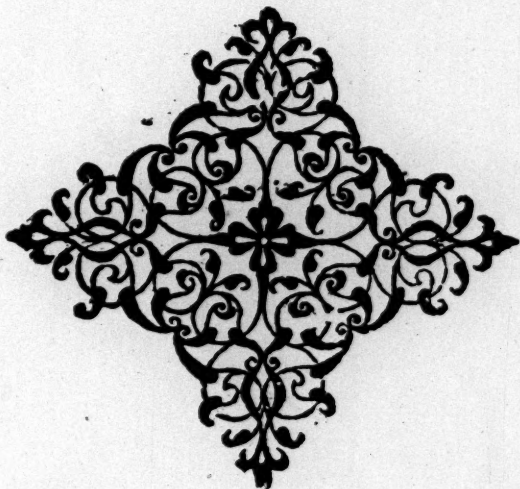
Matt 5 16.

Section

*Section 60. True Deuotion of the Heart, fitte for
the Chamber, which Christ meaneth,
and is rewarded.*

IF Then we bring vnto Prayer the deuotion of an *humble Spirit*, whether wee pray *Secretly*, as to God alone; Or *openly*, in the sight of others for example sake; wee pray in that *Chamber* which Christ hath appoynted, and therefore are assured, that our *Prayers* in this wise made, are accepted, of God, who seeth our heartes deuoyd of *Ostentation*, and so allowing our deuotion from thence proceeding, will in his time effect our desires; & reward accordingly. Blessed be his Name for euer, by the *Prayers* of all his *Sainctes* in Christ. Amen.

The





THE EPILOGVE OF ADVERTISEMENT TO THE READER.



Ehold (curteous Reader) A Treatise of Prayer; fully discussed and layde open to thy understanding, (whosoever art pleased to read it with attention,) in the Nature, Parts, Effectes, and Reward thereof. It is written for thy good, if in that sense, it doe correspond thy desire, giue the prayse to God onely, whose mercie and meere goodnesse it was, to make him an instrument of his Glorie, in the edefying of his Neighbour thereby. And to the Author, who, out of a minde to doe good, (recommending himselfe vnto thee in that name,) first undertooke this worke, and through Gods gracious assistance, howsoever, hath perfected the same, as thou seest: Vouchsafe, if you please, a fauourable construction. It is the meede onely, which hee shall acknowledge sufficiently recompensing his paines, traualled herein for thy sake. If also, thou benefite thy understanding, and zeale thereby, (as it is the thing hee most desireth,) so shall it be vnto him, a great cause of prayse and thanks-giuing vnto God, who blesteth Pauls planting, and Apolles watering, with increase of Knowledge, in some thirtie, in some sixtie, in some an hundred fold, after a diuers manner, and by a diuers meanes. And there is no doubt, but if thou beest a true Zacharie, viz. one that will haue God alwayes in remembrance to set him before thy eyes, thou wilt in like sort shew thy selfe a right Simeon, euen a Disciple of Christes Schoole, a diligent Hearer, and an obedient Practizer of his will. The which God graunt to thee and to mee, & to all his true beleeuing Children in Christ, and for Christ: To whom all Prayse, Glory, Maiesstie, and Honour, be giuen alwayes, as is alwayes, and onely belonging, for euer. Amen.

1 Cor. 3. 6.

Certaine.



Certaine Meditations, as

Preparatiues, instructing vnto
Deuotion before Prayer.

IN Orasmuch, as, *To know how to Pray*, as becommeth vs, is the speciall giuft of God, by the working of his holy Spirit; Wee are to lay the consideration thereof before our eyes, asking at Gods hands that Grace, that necessarily is required thereto: That so wee may be admitted into his presence, to talke with him by *Prayer*; hauing through his gracious fauour, such attention, deuotion, feare, and reuerence, conferred vpon vs from his onely goodnesse, as may in some measure corresponde the worth of so great a Maieftie, before whom wee stand in time of *Prayer*.

1 Therefore, we are first and principally, *To reckon with our Consciences*, (which we cannot hide from God,) to call them into a strait accompt, there to search what sinnes by vs committed, doe lie hid in the secret corners of it, to bring them foorth, as it were vnto Iudgment: For, *If wee iudge our selues, we shall not bee iudged of the Lord*. But especially, let vs call to minde, the sinnes and offences of the day, and for them accuse and condemne our selues: For, *The iust, sayth Salomon, is the first Accuser of himselfe*. After the example of *Dauid*, according therein with his Sonne *Salomon*, and saying, *I know mine iniquities, and my sinne is euer before me*: By this calling vnto God, for a feeling of his abundant mercies (the which doe raise vp contrit and

Prov. 18. 17.

Psal. 51. 3.

wounded hearts, being his true Sacrifices, as sayth *David* and them he will not despise and reiect:) Is indeed to bee Sanctified, and to wash our Cloathes, before wee meete with God at the nether part of the Mount, &c. As was commaunded the people of *Israel* by *Moses* from God, in *Exodus*. 9. verse. 10.

2 Secondly, to consider the Maiestie and greatnesse, of that Lord, before whom wee are to poure foorth our Prayers. For this consideration shall instruct vs, what reuerence, & what attention, so vile a Creature, as is sinfull Man, ought to haue, that will parle with such a Maiestie, as filleth the Heauens. For if Heauen & Earth, and the whole World, be in a manner an Ant or Pismier; yea, as a wise man speaketh, the graine of a weight in the Balance, compared to the Maiestie of God: How mayst thou O man, who art but a verie small part of the whole world, appeare in the sight of this our God, so mightie, and so infinitely powrefull? Let vs remember here with *Abraham*: That when wee Begin to speake vnto the Lord God, wee are but Dust and Ashes; that so, presenting to the eye of our Soule, the basenesse and miserie of our Condition, in it selfe considered; we may the better instruct our mindes vnto a true humiliation, which recommendeth the Prayers of the Sainctes vnto God, in Christ.

3 Thirdly, To bethinke vs seriously of the thinges which we aske at, when wee goe to Pray: For it is no other, then to receiue the Spirit of God, the Influences of his Grace, the chearefulnesse of Loue, and Charitie, and true Denotion. In this place, the Denotion of the Apostles may be propounded vnto vs for example: Who after Christes ascension, were Assembled together in an upper Chamber, continuing there in Prayer and supplication, expecting the coming downe of the holy Ghost. For wee also must know, how to dispose our selues to receiue the same Spirit, though wee cannot haue it in so great a measure of perfection.

perfection, as was poured vpon them.

Likewise the examples of the *Hydropicall*, and *Leper*, in the Gospell teach vs, with what spirit wee are to present our selues before the face of God.

The *Hydropicall* person, standeth before Christ with great reuerence, expecting the cure of his *Hydropisie*: and it was cured.

Luk. 14. 2.

The *Leper* beseecheth Christ, kneeling downe vnto him, and saying: *If thou wilt, thou canst make mee cleane.* In like manner the Soule, being thus prepared vnto Prayer, by confessing the *Hydropisie*, and *Leprosie* thereof, and crauing pardon for the same, in Christes Merites, which is the onely cure of our Soules Maladies; wee may be bold to say that Psalm of *Dauid*: *I lift vp mine eyes to thee, who dwellest in the Heauens. &c.* vnto the end thereof; for it doth merueilously kindle and inflame the zeale of our *Donotion*, by way of a comparison there mentioned, shewing the certaintie of Gods helpe, and present ayde, when all other meanes fayle, in all our troubles, and vpon all occasions; if wee call vpon him for it, with *Dauids* spirit.

Matt. 8. 20.

Mar. 1. 40.

Luk. 5. 12.

Psal. 123.

Now, to stirre vp our mindes the more seriously to this holy exercise of *Prayer*, it shall be much auailable, the night preceding, before wee goe to sleepe, to be resolutely purposed, to doe the sayd Exercise the next morning; and with this thought, and resolution, to take our sleepe, imitating therein, the practise of those well aduized *Negotiators*, who hauing many affayres to busie themselves in the day following, are wont, ouer night well to consider of them. Euen so ought Man to come vnto *Prayer*, with a godly premeditation, of that he will intreat God for; and so to recommend himselfe, and his cause, (being first well perpenſed, and weighed,) vnto God from day to day: Hauing alwayes this care, that no sooner awake out of sleepe in the morning, but hee is to recall presently to minde, that Godly premeditated

resolution for *Prayer*, in manner and sort, as the night before hee had purposed to doe: Because, at the very instant, when hee shall awake, the Soule standes so disposed, as what thought soeuer first offereth it selfe, the same is settled in such manner, and so mightily preuaileth, as it is hardly remooued thereout, to giue place to any other. Therefore the first occasion is necessarily to be apprehended, and taken hold of. God, that Father of light, the onely sole beneficent giuer of all true vnderstanding, graunt vnto vs the gracefull illumination of his Spirit, that wee doe at all times take a true account of our finnes, knowing that hee must necessarily be our Confessor, from whom we can hide nothing.

And because of the greatnesse of his Maiestie, which of right striketh a reuerence into our soules, be it by the indulgence of his beninge fauour, that we doe with due reuerence in great humility, accord vnto him, as often as wee shall present our selues by *Prayer* before his Throne; crauing then a reformation of our Thoughts, Willes, and Faculties of the Soule, for, and in respect chiefly, of a true & godly deuotion; that so at all times our *Prayers* may be heard, and wee relieved in Christ Iesus. Amen.

The Natures, Virtue, and Qualitie, of Prayer.

P*ayer* must be formed and fashioned of *Charitie*; for without it, no *Virtue* hath either forme, or life, or merit, or valour before God; for asmuch as, *Charitie* is, as it were the forme, not onely of *Fayth*, but also of *Prayer*, &c. According to which signification, *Prayer*, after a sort, may diuersly be defined, to be the *Spiritual* worke in the Bodie; the *Rational* Soule, drawing neere vnto God, to whom it is subiect, in all humilitie. The standing of the Soule in the presence of God: The speech that vttereth our conceites in the
cares

cares of God : The sweete cry, and loud sound in the vnderstanding of the Heart : The estranging of the Minde and Senses, from all other bodily workes, when that is in action : The full, and whole imployment of all the faculties of the Body : The forgetfulnessse, or rather the deniall of it selfe, and all other Creatures : The Ha- uen of a stragling and wandring Spirit : The present- ment of it selfe in the sight of the Iudge: The sentencing the Writ of Condemnation against it selfe : The distrust and diffidence in it owne workes : The Iudgement pre- ceding that Iudgement of the great Iudge : The true Glasse of the Soule : The most cleare Light of the intel- lectuall Minde : The inuisible Light, through thinges inuisible : The Shadow obfuscating the fauoures of our Lustes and Concupiscence : The Resignation of it selfe into the handes of God ; And so louing no one thing more entirely, then to execute and fulfill his most blef- sed will.

Let *Prayer* then be the eleuation of our Heartes vnto God ; by which, as it were mediating, we approch neere vnto him, and with him doe the same thing.

Prayer, causeth the Soule to ascend, and lift it selfe vp euen aboue it selfe, & aboue all other Creatures, & to be conioyned to God, & to be plunged into that immense and deepe Sea of all swauitie and loue; and so to receiue God, when hee commeth vnto it as a most kind Neigh- bour, to lodge him within it selfe, as in his holy Temple, there to possesse him, loue him, and inioy him.

Prayer, is the placing of the Soule in Gods presence; and the placing of God before it; God beholding the Soule with the eye of *Mercie*; and the Soule looking vp- on God with the eye of *Humilitie*: the which sight of the Soule, is of greater virtue, and more operative, then all those aspectes of the Starres and Planets in Heauen.

Prayer, is a certaine spirituall Chaire, in, which the Soule sitteth at the feete of God, hearkening to his

Doctrin, receiuing the influences of his Mercie, and saying with the Spouse in the Canticles: *My soule is awakened, as soone as it heard the voyce of his Louer.* There doth God inflame the Scule with his Love, and annoynt it with his Grace: and being thus eleuated, it doth contemplate in God; and in contemplating, doth loue him; by louing, doth taste him; by tasting, relyeth wholly on him: and by this meanes, hath all the glorie and content, that is to bee had in this present World. Inſomuch as *Prayer*, is the Foode of the Soule; the imbracing of God with delight; the holy Kisse of Peace betweene the Bridgroom and the Bride; the spirituall Sabboath in which God delighteth himſelfe with her; the place of Solace vpon the Mount *Libanus*, where the true *Salomon* sports himſelfe with the Sonnes of Men; the holſome Salue and Cure of all our offences day by day; the moſt cleare Glasse, in which God is beheld, and Man knowne, with all his imperfections and miſeries.

Prayer, is the dayly praetise of all Virtues, the Mortification of all Sensualitie, and the fountaine of all good Desires, and godly Purposes.

It is a ſincere Milke, of our Infancie and new coming vnto Chriſt: the ſolid Meate, of our growing vp in him; the Hauen of them that are in dangers, and the ſtrengthner of all ſuch, as haue gotten the victorie and triumph ouer Sinne: and ſo *Prayer*, may be ſayd to bee, the Phisicke of the ſicke diſeaſed Sinner, the Conſolation of the Diſtreſſed, the Strength of the Weake, the Remedie and Salue of Sinners, the Delight of the Iuſt, the Ayde of the Lining, the common Succour and Reliefe for all the Chriſtians, that haue Fayth ſetled in Chriſt onely. And to conclude, *Prayer*, is the Reall Gate by which, and through which, entraunce is made vnto God: the firſt Fruites of a future Glorie; the Manſion, which conteyneth in it ſelfe all Sweetneſſe, delighting the taſte of Fayth: the *Ladder*, much like that which

Iacob saw, which reached from the Earth vp to Heauen, by which, the Angels of God ascende and descende, ministring vnto vs from him. Gen. 28. 12.

Places of Scripture for Prayer.

Y*ou that remember the Lord, hold not your peace, and cease not at any time to call vpon him.* Esa. 62. 6.

Watch alwayes, continuing in Prayer, that you may be thought worthy to escape all those euils, which are to come to passe, &c. that yee may stand before the Sonne of Man. Luk. 21. 36.

Take heede, watch and Pray: for you know not when the day of the Lord will come. Mar. 13. 33.

Be carefull for no worldly thing: but in all thinges present your Requestes vnto God, in Prayer and Supplication, with giuing of thanks. Phil 4. 6.

Continue in Prayer, and watch in the same, with thanks giuing. Collo. 4. 2.

*1 I exhort, that first of all, Supplications, Prayers, Intercessions, 1. Tim. 2. 1.
2 and giuing of Thanks, be made for all men. 2. For Kinges, vers. 2.
and for all as are in Authoritie; that wee may liue a quiet
3 and peaceable life, in all godlinesse and honestie. 3. For this vers. 3.
4 is good and acceptable in the sight of God our Sauiour. 4. I will vers. 8.
that men Pray euery where, lifting vp pure handes, without
wrath, or doubting.*

A Widdow in deed, trusteth in God, and continueth in Supplications, and Prayers, night and day. 1. Tim. 5. 5.

Before thou Prayest, prepare thy selfe, and be not as one that tempteth God. Ecclesia. 18. 22.

Testi-

*Testimonies of certaine Fathers of the Church,
Commendatorie of Prayer.*

SAint *Chrysostome*, in a Treatise, wherein hee sheweth, how that *Prayer* is the beginning and cause, of great good to Man, &c. sayth :

What thing can be more Iust, more Beautifull and Pleasaunt, more Holy, more full of Wisedome, then the Minde and Soule, that communeth with God? For if they, who customably haue conference of speach with Wise men, yea but some little time, become themselves Wise; What shall wee accompt of them, which continually commune with God by *Prayer*? O how great is the Wisedome, Virtue, Prudence, Goodnesse, Temperance, and Conformitie of Manners, that the studie of *Prayer* bringes with it? Therefore hee was nothing deceiued, who sayd : That *Prayer* was the cause of all Virtues : and that none of those things, which are necessarie for the obteyning of true Pietie, can haue entraunce into a Soule, which altogether reiecteth *Prayer*. Yea, as a Citie without Walles and Fences, lyeth open to be taken easily of the Enemie : Euen so that Soule that is not strengthened with *Prayer*, is very soone overcome of the Diuell, and filled full of sinne.

Againe hee sayth : See what it is to take Fish out of the Water ; the same it is to remooue Man from *Prayer*.

*S. Basill. speaking of Prayer under the name
of Psalmes, sayeth thus :*

PSalmes, that is *Prayers*, chase away Diuels ; entertaine Angels : Are the Bucklers against the feares in the Night ; the Repose and Rest from the Trauels of the Day ; the Safeguard of Boyes, the Ornament of Young men, the Comfort and Consolation of Old age, the Beautie

Beautie of Women.

Psalmes, that is, *Prayers*, cause the Desarts to be inhabited; and to live in Cities with sobrietie; and are the *A.B.C.* of young Nouices, the Spurs of Proficients; the firme ground for conuenient and sure footing, to them that aspire vnto perfection.

S. Bernard, sayth:

WHat thing more profitable, then *Prayer*? Which is a Sacrifice for God, Musicke for Angels, a Banquet for the Sainctes, Succour and Ayde to them that Pray, a suppling Oyntment for the Contrite, a Salue for the Penitent, a Dart against Enimies, a Buckler of defence for Trauailers.

And againe, there is no one thing, that is more sweetly felt in this life; nor that more chearefully is receiued; nor yet that doth so much withdraw, and alienate the Heart from the loue of this World; nor that so strengthneth the Soule against Temptations; nor that so stirreth vp and encourageth Man vnto all good Workes, as the grace of Contemplation, euen that wee call, *Prayer*.

S. Lawrence Iustinian, sayth:

BY the exercise of *Prayer*, the Soule is purged from sinne; Charitie and Loue, is nourished; Fayth is illuminated, Hope is fortified, the Spirit of man is cheared vp, & comforted; the Bowels are setled to rest, the Heart is in peace, the Trueth discouered, Temptation is overcome, and vanquished; Sadnesse chased away, the Senses renewed; the Faculties of Body and Minde, being first weakened, are recomforted and refreshed; Luke-warmnesse remooued, the furie and rage of Vice abated and consumed, the quicke, and lively sparkes of Heauenly desires are kindled; by which the flame of the loue of God, and godly thinges burneth in vs.

Very great is the excellencie of *Prayer*, and the Priuiledges

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ledges thereof are most singular: for vnto it, the Hea-
uens stand alwayes open: To it, the secret knowledge
of the hidden Misteries are reuealed: to it, the Eares of
God are continually at all times attentiu to heare.

Fire doth soone burne vp the Wood that is very dry;
And the Print of a Seale, is receiued and impressed into
Wax being soft and plyable, much better and fayrer
then otherwise: For according to the *Philosophers* ground-
ed rule; All causes of what nature soeuer, doe commu-
nicate their virtues vnto their Subiects, being their apt
matter to worke vpon, according to the disposition
they find in them. And surely God, beeing the vniuer-
sall cause of all goodnesse, the sole and onely Author
and giuer of all Grace; it must be confessed, according
to the reason of the said Rule, that Man shall receiue
Grace, so long as hee shall be disposed thereto. And
this beeing admitted for Truth, it followeth to be also
graunted, that whosoever consideratly looketh into the
nature and qualitie of true *Prayer*, hee shall find it to be
no other thing, (doing that is fitting thereto,) but a cer-
taine disposition, and a most conuenient preparation of
the Soule, for *Grace*. For there doth Man present him-
selfe vnto God, as to a true Phisition, shewing and lay-
ing open his woundes, and for them requireth Medicine
and Cure; alleadging for himselfe the titles of Preroga-
tiue, and all the reasons that it hath: which are, The
Merites of Christ, and the Mercies of the same true God
our Father in Christ: and so confessing on the one side
his owne great miserie; and on the other side also, ac-
knowledging the infinitenesse of Gods mercie, most
humbly craueth pardon and remedie at his Creators
hands.

To conclude then, I say, that all perfection of a Chri-
stian life, occasioned to Man by *Grace* and *Prayer*, be-
ing so conuenient a meanes for the obtaining the same;
it must be graunted, that the more it is disposed to *Grace*,

the

the more he shall receiue the same: And so the vse of Prayer dayly put in practize, the riches of Grace shall increase accordingly, and by consequence, all perfection of Virtue.

*Of the Impediments, that withdraw our
Minds from true Deuotion.*

The first Impediment.

First, our *Sinnes*; and of these such specially, as seeme
in our Eyes but small & tryfling *Sinnes*, &c. Which
the Papistes haue tearmed, *Veniall Sinnes*; that is,
Sinnes of so small reckoning with them, as they are
of their Nature, accompted therefore to them, easily & of
necessitie pardonable: In this sense, distinguishing these
from Mortall *Sinnes*, viz. *Sinnes* in qualitie, killing and
condemning vs vnto death.

But that *Sinnes* in generall, whether small or great, are
lettres and obstacles to all true *Deuotion*, may appear
by this, viz. That they coole in vs the heate of Love
and Christian *Charitie*; and so in consequent, all *Deuotion*:
For where *Charitie* is cold, there cannot *Deuotion* be
feruent and profitably working to our good: for, *Fayth*
is cleane abandoned; without which, *It is impossible to* Heb. 11.6.
please God. Therefore let vs take heed that wee doe not
secure our thoughts, in acting those small *Sinnes*, which
wee least accompt of: For, these soonest doe deceiue
and kill our Soules, being by custome made famillier;
and so by degrees acquainting vs with the greatest,
making a very redie step vnto *Perdition*; as sayth the
Sonne of Syrach: *Hee that despiseth small thinges, shall fall by* Eccie. 19.1.
little and litle.

Remedie.

Take heede, that Sinne, reigne not in your mortall Bodies,
to obey it, in the lustes thereof.

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The

1
Rom. 6.12.

The Second Impediment.

- 2 Secondly, the *Compunction*, and the *String of Conscience* for our *Sinnes*, beeing too much indulged of vs. For this kind of Remorse, is like a Worme that gnaweth our Consciences filling our Soules with Feares and Dispaire; representing vnto vs continually, the Anger of God for Sinne, and so the Punishment due for the same.

Act. 8. 23.

Deut. 29. 18.

This breedeth in time, that *Gaule of bitternesse*, which S. Peter found to be in *Simon*; Forbidden in *Deut.* where God will not, *There should be any roote among his people, that bringeth forth Gaule and Wormewood*: meaning thereby, *Sinnes*, that bringeth forth bitter fruites of vtter Perdition, and Destruction.

2. Cor. 2. 1.

vers 7.

And S. Paul writing to the *Corinthians*, for the Adulterer, who was first giuen ouer to *Satan*; but vpon repentance, was to be admitted againe as a Brother, willed them to *Forgiue, and comfort him, least* (saith S. Paul) *hee should be swallowed vp, with ouer-much heauinesse.*

These Allegations, ought to be vnto vs, Documents, that in any wise wee indulge not, that indiscreete, and needlesse sorrow, which may surcharge our Soules, with a superfluous anguish of a dulling Heauinesse, & plunge vs into the Pit of a confounding *Dispayre.*

Remedie.

- 2 Godly Sorrow, causeth Repentance vnto Saluation, working in vs the clearing of our selues, in asking God forgiuenesse: Indignation against our selues, for offending so mercifull a Father: A desire, to amende our Lives. And a zeale, to serue God with a true Deuotion.

The Third Impediment.

- 3 Thirdly, *Seckeing Delight and Content in sensuall consolations*, (for therein wholly we are aduerse and opposite,

sute, vnto the loue and taste of *Spirituall Consolations*; and so consequently hinder and let *Deuotion*.) For, as Christ sayth of his comming into the world, that it was for the *Unjust sake*, to call them vnto repentance; (for these had need of the Phisition, and not the Righteous.) So it may be sayd, that God sendeth not now his *Holy Spirit* (which is the *Comforter*,) vnto them that Ioy vainely in *Worldly Comfort*, but vnto the *Afflicted in Spirit*: For, *Wine*, (sayth *Salomon*) is to be ministred vnto such, as liue in the bitternesse of the Heart.

This Diuine and Godly *Consolation* is most sweete, and giuen to none, but such as loue it, and seeke after it. It is likened vnto a chaste Woman, who deserueth to be loued alone, and admitteth no cōpartners in her Husbands loue. So is it in the loue of Godly, and Celestiall things, which minister true *Consolation* to the Soule: for it will by no meanes, couple and associate to it, the vaine and fruitlesse Comfortes, which men seeke in *Worldly things*.

God is a zelous louer of our Soules: and therfore will admit no thing in them, that may breed delight, contrarie and repugnant to his.

Remedie.

Therefore say with *Dauid*: My Soule will not bee comforted, nor ioy in Earthly thinges: But pleaseth it selfe in God, and delighteth it selfe in the remembraunce of him. And so forsake all, to obtaine all: for hee shall find all things in the Lord, that forsaketh all for the loue of him, who is all in all, vnto all. 3

The Fourth Impediment.

Fourthly, *The ouermuch Caring*, for the thinges of this World: An impediment differencing from the former, in it owne Nature; and yet combining with it against *Deuotion*: As is noted by our Sauour, in 4

the Parable of the Seed that fell among the Thornes, to which they are both likened, in the Ghospell of S. Marke, saying: *The Cares of this world; the deceitfulnesse of Riches, and the Lustes of other things;* which S. Luke calleth, *Voluptuous lining;* and so agreeing with him, concludeth as hee doth: that by these two impediments, the Word is made vnfruitfull. Can there be then any *Deuotion*, where God his Word is not rooted? No more this Seed, sowne among Thornes, where it can haue no Roote, nor bring forth Fruite to the Sower.

Against this corrupt worldly Affection, which like a Cancker fretteth the Soule, with a continuall grieve, occasioned through choaking cares, is that Sermon of Christ in *Matthew*, where hee sayth: *Be not carefull for your selfe, &c.* Shewing it to be both vaine and idle. For, *Who can adde one Cubit to his stature, by taking thought?* And also mere Paganicall, ioyned with a Distrust in Gods Prouidence: for, *The Gentiles, and people of the Word, who know not God, seeke after these things,* sayth Christ: Forbidding his Children in them, to care for to Morrow, or to set their thoughts vpon such transitorie matters, as hinder Deuotion, and seruing of God.

Remedie.

4 Cast thy Burden vpon the Lord, and hee shall nourish thee.
Psal. 55. 22. Tell mee, was any euer confounded, that trusted in the Lord?
Eccle. 2. 11. Who hath continued in his feare, and was forsaken?
Psal. 37. 25. I haue been young, and now am old; yet I saw neuer the Righteous forsaken, nor his seed begging their Bread.
Matt. 6. 33. Seeke the Kingdome of God, and the Righteousnesse thereof, and all these things shall be ministred vnto you.

The Fift Impediment.

5 **F**ifthly, Much Busying and ouertoyling the Body, with dayly Labours about worldly matters; and wearying the Minde with continuall Studie, and Contemplation: These be meanes to withdraw our Mindes from Deuotion, which

which wee ought specially to care for, as Christ well noteth in *Martha*, and *Marie* her sister. *Martha* was troubled about many thinges; and was reproofed of Christ: For by this shee forgate to heare him preaching Gods word; which *Marie* hearkened vnto with great attention, and was commended: For, *Shee had chosen the better part, that shall not be taken from her.*

Luk. 10. 41.

vers. 42.

By these, wee are admonished, so to busie our selues in worldly affayres, as that wee kill not the spirit of *Deuotion*, and wholly reiect the necessarie vse thereof; makeing our selues thereby, vnworthy of Gods grace, when hee calleth vs, *To taste of his Supper*, and, *to eat with him at his Table*. So did those three sortes of Guestes in *S. Luke*: Who alleadged excuses, to keepe away from that great Supper, and were reiected accordingly.

Luk. 14. 18.

19, 20.

He that will *Consecrate* himselfe vnto Spirituall deuotion, & the Seruice of God, must cast from him all *Worldly* affections and desires, which are cherished through the affayres of the World. *How can hee get Wisedome*, (sayth the Sonne of *Syrach*,) *that holdeth the Plough? &c.*

Eccle. 38. 25

Remedie.

A man commeth vnto Wisedome, by vsing well his vacant time: for he that ceaseth from his Labour, may come by *Wisdom*.

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Eccle. 3 8. 44.

Disburden your selues of Businesse; and know that I am the Lord, sayth *Dauid*.

The Sixt Impediment.

Sixtly, *Curiositie*: A great enimie vnto *Deuotion* sundry wayes: For it manifesteth it selfe after three diuers sortes. The one kind of *Curiositie* is, to haue a desire to vnderstand other mens matters; and so is alwaies searchiug & prying into the liues and actions of others; themselues hauing idle & wandring thoughts, to the preiudicing the peace of the Conscience; without which,

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which there is no true *Deuotion*.

1 Cor. 1. 17.
 & 2 ver. 1.
 1 Tim. 1. 4.
 2 Tim. 2. 16.
 Titus. 1. 14.
 & 3. 9.

Another kind of *Curiositie*, is the vnderstanding part of the minde, which through a desire onely, to bee wise in *humaine things*, spend time wholly in reading prophane Bookes, some, meere vaine, & vnprofitable, not caring to benefite themselues, in the knowledge of *Wisdome*, but only to seeke after quaint and choyce wordes, neglecting matter; which is not caried in the elegancie of Speech. This is the *Curiositie* which S. Paul seemeth to condemne, in his first Epistle to the *Corin*. Of this may that be sayd, which the Sonne of *Sirach* speaketh. That they haue a heart, as it were a fine Boulter, which sendeth forth the flower of Wheate, and reteyneth only the Chaffe and Branne. And this is to loue wordes, for the wordes sake, and not for the matter.

An other kind of *Curiositie*, is a *Disordinate care and desire* that some haue of their things; whether Apparrell, Bookes, or any house-hold ornamentes, that they bee well wrought, finely polished, quaint and sightly: For if their humors bee displeased therewith, they are caused to spend much time, in ordering, framing, and fashioining them a new. A speciall impediment vnto *Deuotion*, which requireth alwayes the minde freed from all incumbrances. By these the Diuell doth powerfully seduce the miades of all sortes of men, as well the Cleargie, as the Lay people; whom wee dayly see very superstitiously curious in Apparrell, diet, Buildinges, and all manner of Ornamentes, delights, and pleasures, that humour the Senses outwardly, & breede them content.

But in the meane time, where is the decking, trimming, and beautifying of the *Soule*, which ought to bee most precious? And is it not then apparent, that *Deuotion* is much preiudiced and hindered, by such meanes?

Remedie.

6 Let vs, which are of the day, that is, lightened by the Gospell vnto all trueth,) be sober; putting on the breastplate

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of Fayth, and Love, and the hope of Salvation for an Helmet.

Be sober, and watch; for the Aduersarie the Diuell, as a roring Lion, walketh about, seeking whom he may deuoure.

1. Theſſ. 5. 8.

1. Pet. 5. 8.

The Seuenth Impediment.

Seuently, *Deliciousnes of Diet and Banqueting*, among all Impediments by which *Deuotion* to Prayer, and seruing of God, is impeached; yea altogeather prejudiced, this especially is meere contradictorie to this kind of exercise: For, by no meanes, will the Spirit of God haue that Body that is dayly engrossed with pampring Belly. cheare, to be a Temple for him to reside and dwell in. And in deed, how vnfit such a Body is for Spiritual & Ghoastly motions, euery one giuen to much feeding, may witnesse to himselfe, were no reasons otherwise to be alleadged for prooſe thereof: But the Reasons are direct, and many. For first, that *Animall* facultie in Man, which is by Nature designed to concoction, & digestion of Meate, for the nourishing of the Body, is most of all busied of necessitie therein, occasioned by the excesse of *Feeding* and *Drinking*: for which cause, the Bodie is become heauie for the time, and so the virtue of the rationall Minde is made very vnfit for any good studies and imployment. Againe, the fumes and vapor of those *Meates* and *Drinker*, which haue surcharged the Bodie, mount vp to the Braine, in which the power and virtue operative, for the worke of contemplation, hath his seate; and like to ouershadowing Cloudes, obfusate and darken it; by which meanes, the operation of the Braines facultie, is greatly hindered, and by consequence, the virtue of the Vnderstanding part that serueth thereto, is dulled and much weakened: Hereupon it is sayd, That a Belly stuffed with *Meates* and *Drinker*, engendreth no quicknes of witte: a grosse Bodie, a grosse Vnderstanding. Lastly, doe wee not see, that through

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Eccl. 31. 29. ouermuch Feeding and Drinking, the Heart of Man, is solicited and inuited vnto vaine, yea profane thinges?
Eccl. 31. 29. As, Idle talke, rebaldrie, immodest gesture, scoffing, scurrilitie, brawlinges, scouldinges, diminishing of strength, contention and strife; yea, and many times, much cursing. Wine is a mocker, and strong Drinke is raging, sayth Salomon. In which sense, hee speaketh in an other place thus *To whom is woe?*
Prov. 20. 1. *To whom is sorrow? To whom is strife? To whom is murmuring?*
Prov. 23. 29. *To whom are words without cause? To whom is readnes of the eyes? Euen to them that tarrie long at the Wine, &c.* And therefore
vers. 21. his counsell is good: Not to companie with Wine bibbers, and gluttanous deuourers of Flesh. It seemed that Iob had conceited an ominous feare of some ill euent that might happen to his Sonnes, Banqueting one with an other in their Houses: For hee had this thought; *It may bee, my Sonnes haue sinned, and blasphemed God, in their heartes;* and for that cause, sent and sanctified them, offering Burnt offerings, according to the number of them: And indeed the effectes of inordinate Feasting, and delicious Banqueting, are strange, Sodomie, and presaging euill. viz. Many enormous Vices, accompanied with great danger, and disastrous preiudices, not onely to all Virtue, but euen to the life of both Body and Soule. And can it then be imagined, that Men, who make their Belly a God, are at any time capable of such Spirituali thoughts, as are fite to be addressed vpward, vnto the seruice of the very true GOD in Heaven? No: for, the Godly zeale of Donation, and the delicacie of Meates and Drinckes, are incompatible, working by contrary meanes, contrary effectes: the one, vnto life; the other, vnto destruction.

To conclude, I say, That as Fire can neither be kindled, nor haue any nourishing for continuance by Fuell that is very greene and moyst: So the Minde of man, which is sayd to follow the temperature of the Body, can haue neither disposition to begin, nor vigor of strength to performe and continue the workes of Godly

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contemplations, and deuotions; The facultie thereof, being by dayly ouermuch *feeding* and *drinking*, dulled and weakened, yea in a manner, as seeming to be extinguished.

Remedie.

L Et vs by *Fasting*, subdue our bodies vnto the Soules hefts, & rule, that at all times it may be obsequious and readie to execute the will thereof, in these necessarie functions of pietie and godlynesse. It is the counsell of the Sonne of Syrach in these wordes, *Bee not greedy in all delights, and bee not too hastie vpon meates.*

Eccl. 37. 8.

And in S. *Luke*, our sauour Christ aduiseeth, thus. *Take heed to your selues, least at any time, your hearts bee oppressed with surfetting and drunkennesse. &c.*

Luk. 21. 34.

Likewise S. *Paul* in the Epistle to the *Romans*, mentioning *Gluttony* and *Drunkennesse*, warneth vs to take no thought for the flesh to fulfill the lustes thereof.

Rom. 13. 13.
14.

And by these words, what manner of *Fast* is ment may bee vnderstoode in the contrarie. For to minister vnto our bodies, food sufficient & requisit for the health and strength thereof, is both necessarie & godly. Therefore measureable *Feeding*, is allowed; by which that kind of *Fast*, vpon occasion more easily performed, which is to bee ioyned with *Prayer* and *Deuotion*; And so commanded in the Scripture.

This by an other name is termed *Abstinence* and *Temperancie*. viz. A forbearance from indulging the lustes of of the flesh. This wee read in many places of the Scripture, to haue been much practized of the Saints of God.

So *Daniel* prayed with *Fasting*, for the deliuerance of the people out of Banishment.

Dan. 9. 3.

David *Fasted*, when hee prayed to God, for his Childes Life.

2. Sam. 12.
16.

Confession of Sinne, and reading in the booke of the

Neke. 9. 1,
2, 3.

Law, are conioyned with *Prayer and Fasting*.

Ester. 4. 16. Againe, *Ester*, to deliuer the *Jewes*, from the great daunger, intended against them by *Haman*, *Fasted and Prayed* three dayes and three nightes.

Luke. 2. 37. To come to the new Testament, *S. Luke* telleth of *Anna* the Prophetesse, a Widdowe of 84. Yeares, to haue serued God in the Temple, with *Fasting and Prayers*,

Act. 13. 23. In the *Actes* of the Apostles, where *Paul & Barnabas* were called to preach the Ghospell, by imposition of hands.

Act. 14. 23. Againe, at the election, and ordeyning of Elderes in the Churches of *Antioch, Lистра, and Iconium*, *Prayers* with *Fasting* were vsed of the Apostles.

Matt. 17. 21 And Christ testifieth, in *Matthew*. That lunaticke Diuels, cannot be expelled out of any possessed with them, but by *Prayer and Fasting*.

These examples shew the necessitie of *Fasting*, in regard of the great helpe it ministreth vnto a Christian true deuotion, for it aduanceth it alwayes in our *Prayers* vnto God.

These bee the Impediments and abstacles in chiefe, (though many others may be alleaged) & these aduerse vnto true and Godly meditations, and deuout spirituall exercises of Fayth; through which, man is diuerted and withdrawne from that Christian seruice which hee is bound to performe vnto God by *Prayer*; vnaduisedly neglected of him, and somtimes preiudicially reiectet, to the hurt of his owne Soule.

God of his mercy remoue them, from out the heart of euery true Christian; That all agreeing in the sincere profession of pietie, may wholly bee deuoted, to the sanctifying of his most holy name in Christ. Amen.

Of the Nature and Effectes of true
Zeale and Denotion.



DTrue Zeale and Denotion, is the chiefest good, as being that Virtue, which doth awaken and rouze our dull spirits, out of the drowſie ſleepes of ſinne; and keepeth them vigilant, to attend vpon all other ſpirituall virtues, meete for the ſpirituall man, who onely ſeeketh thoſe thinges, that are apperteyning vnto godlineſſe: For by it, hee is made quicke & liuely, vnto all good workes. Yea, whereſoever true Denotion is, there are adioyned to it, theſe excellent virtues, Meditation, Prayer, Contemplation, Comfort of the Spirit; The loue of God (acting alwayes ſpirituallly to his glory,) the continuall ſtudy of heavenly Wiſedome, which is the louely knowledge of God, ſo greatly commended in the Scriptures.

Denotion then, being ſo great a good, it muſt needes ſeeme worthy mans whole endeouour, and imployment of witt, and all the faculties coadiuuant ayders therunto.

But the difficulties of obteyning it, are occaſioned many wayes, as in that which followeth may appeare, all ſeeming to-braunch out of Three ſpeciall Rootes:

1. The generall corruption of Nature, through originall ſinne.
2. The ill cuſtome of ſuffering the imaginations of our hearts, to run into all ſorts of vaine & idle thoughts, which diſtract the minde into a thouſand partes, irreſolutely to wander and ſtraggle from holy exerciſes of Godlineſſe.
3. The Malice of the Diuell, who enuying the ſtate of our Saluation in Chriſt, procureth all meanes to hinder Denotion in Prayer, which ſhould alwayes

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Proue. 8. 9.

Luck 1. 77.

Ioh. 17. 3.

1. Cor. 2. 7.

bring pure handes, lifted vp vnto God; as being fully, and steadfastly settled in him.

But forasmuch as the *Grace of God* is more powerfull to our good, then all these are to our preiudice; Let vs oppose it against them, crauing at Gods handes the assistance thereof in Christ, against euill, and the furtherance of it, for our proceeding in all goodnesse. To this purpose are the aduertizementes that follow, manifesting the helpes, for the obtaining of true *Deuotion*.

*Helpes to further true Deuotion, being
aduisedly considered and followed.*

Prove. 2. 4.

THe first, is an earnest and unfeined desire and loue vnto *Wisedome*: For he that seeketh hir, as *Siluer*; and searcheth for her as *Treasure*, shall vnderstand the feare of the Lord, and find the knowledge of God, which leadeth vs into euery good path, preserving the wayes of God his Saints, as it is in the *Prouerbs* of *Salomon*, who therefore sayth in his booke of *Wisedome*: *I prayed, and understanding was giuen mee; I called, and the Spirit of Wisedome came vpon mee.*

Wisd. 7. 7.

Wisd. 7. 11.

Matth 6. 33

And why did *Salomon* thus affect her? Because as hee there sayeth, *All good thinges came to mee together with her*: Agreeable to the speech of Christ in the Gospel. *Seeke first the Kingdome of God, and all things shalbee ministred vnto you.*

Prou. 2. 3.

Eccl. 1. 3.

But how are we to seeke the Kingdome of God, & the righteousness thereof? Can it be by any other meanes, then by calling after Knowledge, and crying for Vnderstanding? And can this be done of any, whose zeale to God ward, is cold, and his *Deuotion* mis-led and sequestred, by idle extrauagant thought, or otherwise seduced from the exercise of Prayer: for, such leaue the wayes of Righteousnesse, to walke in the wayes of Darkenesse; and therefore will neuer haue *Deuotion*, because they are deuoyd of this Godly know-

knowledge following crooked wayes, & are leawd in their paths. *Prove. 2. 15.*
 Let vs enter into a true conceit of this matter in question, by examining it, after the sense of common reason. Tell me then, is not some end, as a small-cause, propounded to euery one that entendeth an Action, in morall or ciuill matters, before hee goe about the same? And is not the loue and desire of obteyning the sayd end, the first Motiue and cheife cause that induceth that will, and encourageth the powers of the minde vnto Action? Yea, and in such sort inciteth & forceth them, as that the greater the Loue and desire is vnto the end, the more earnest are the thoughts, & the paines more industrious to obtaine the same. What needes any illustration hereof by examples; of which common life is full? Conquest, Fame, Honour, Riches, Beautie, Pleasurs, are the ends, to which the Captaine in Warre; the Ambitious person, in time of peace; The Vsurer; the amorous Louer; The voluptuous and licentious Ryoter, doe adresse their actions, and to obtaine those endes, omit no meanes destinated for the same. And shall not the Conquest ouer Sinne, and the World; the honour of a celestially Crowne, the riches of Gods infinite Goodnesse, the beautie of the heauenly Wisedome, the pleasures and ioyes of eternall Blisse, the consolation of the holy Ghost, the food of the Angels, the peace and true libertie of a christian Conscience; (all which are the endes, at which this godly zeale, and sanctified *Deuotion* doth ayme) incite, stirre vp, and fully and resolutely enforce, and put forward in vs, a desire & loue, to obtaine, inioy, and practize the same? *Wisedome is better then precious Stones; and all Pleasures are not to be compared vnto her. Prove. 8. 11.*
Who so setteth his whole affection on it, shall taste the fruites thereof, and so be satisfied, both with profite & pleasure. Galla 4. 18.
It is a good thing, to loue alwayes earnestly, in a good thing. Titus. 2. 14.
 And to whom doth it appertaine to be zealous of good workes, but vnto vs, for whom God gaue himselfe, to redeeme

redeeme vs from all iniquitie, and to purge vs, to be a peculiar people vnto him selfe.

Prou. 8. 34.

I conclude with Salomon: *Blessed is the man that heareth mee, (euen Wisedome) watching dayly at my Gates, and giuing attendance at the Postes of my Doores: For hee that findeth mee, findeth life, and shall obtaine fauour of the Lord.*

Lord, thou hast made Man for thy Glorie; graunt him zealous *Deuotion*, to set foorth the same in Christ. Amen.

Of Courage, Perseuerance, and Diligence.

THe next coadiuuant cause of *Deuotion*, is this, as appropriat in a manner, and necessarily subsequent to the former: For, what is the Loue and desire to any good thing, that is not strengthened, and *Encouraged* with a Resolution to vnder-take it and continued with strict *Diligence*, to goe through with it. And by reason of many intercurrent difficulties in the functions of this true deuotion, which doe commonly auert the mindes and endeauors of men from it, ought these virtues, to bee the rather required.

- There be two Faculties, which Nature out of his prouident care for mans good, hath conferred vpon him:
- 1 One, is called the *Concupiscible facultie*, by which the Minde worketh, vnto a desire of that which seemeth conuenient for the preservation of either the whole kind, or some particuler and singuler dependencie on it.
 - 2 The other is tearmed the *Irascible facultie*, by which, a fight and contention is maintayned against all impediments that hinder the sayd *Desire*. Both these haue their application & vse, in the ordering, guiding, & gouerning
 - 1 of this our spirituall life. For, first the minde is to be enflamed and kindled, with an earnest *Desire*, to seeke after that great and speciall good, to be obteyned and atchiued,
 - 2 as already hath been spoken. The next is virtue, of

a generous *Resolution* to encounter all difficulties, that shall interpose themselves to be obstacles in the cause of this godly Action. For what can a poore, solitarie and bare *Desire* to any thing effect of it selfe, that willethe no longer, then it hath in consideration the beautie of *Vertue*, by which it was first allured and inticed to *Will*? No sooner are difficulties represented to it, in that it first liked, but presently willingnesse is abated, in that it wanteth courage, and so the obeyning of the sayd *Vertue*, is giuen ouer and neglected. Therefore *Desire*, and a perseuering *Deligence*, must be associated & conioyned together in this spirituall worke of *Deuotion* *Salomon* attributeth *Much increase to the strength of an Oxe*, for, where *no Oxen are, the Crib is emptie*; meaning, that without Labour and paines taking, & a continuance in it, no profit can arise to man, out of any thing he taketh in hand.

Prou. 14 4.

To this purpose is it said, that all *Virtues*, are as *Widowes* which haue no *Husbands*: that is, no helpers and ayders, if they are destituted of *Courage* and *Patience*. For which cause, let vs shake off *Faintnesse* and slothfull *Securitie*, and arme our *Mind*es with a strong and sound Purpose, to entertaine this good worke, and not to leaue off, till we haue with our paines, come to the perfection thereof; Crauing yet with great humilitie, the assistance of *Gods* grace, for the furthering of so good a purpose begun in his name.

And for thy names sake O Lord, let a godly resolution corresponding the true zeale of deuotion, attend alwayes thy children. Amen.

3. *The watchfull Guard, and Custodie, of the Heart and Soule.*

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THis, as the most speatiall and soueraigne, among all the *Habilyments* of ayding faculties, furthering true *Zeale* and *Deuotion*, is of all other, very heedfully to be cared for. Wee see, that no kind of muscicall Instrument can sound pleasingly to the *Eare*,

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Apoca. 5. 13.

Deut. 6. 5.

Hebr. 8. 10.

Prouc. 4. 23

that is not well tuned & accommodated, for the concords of the muscicall notes to bee sounded by it. And so is it with the heart of man, which, being the principall Instrument for heauenly Musicke, must of necessitie be addressed vnto concords, for founding soorth the Celestial tunes of Angelicall notes, such as are sung by the Angels in the Apocalips: *Prayse, and Honour, and Glorie, and Power, be vnto him that sitteth vpon the Throne, and vnto the Lambe, for euermore.* I am here put in minde of the saying which I haue heard spoken; that, not the Voyce, but the Denotion; not Muscicall strings, but the Hearts musicke; not Loude crys, but the sound of Loues affection, maketh the Melodie in the care of God. It is the *Heart only*, that God requireth of vs; It is our *Heart* then, that wee must giue vnto him; So commanded in *Duteronomic*. *Thou shalt loue the Lord thy God with all thy Heart, with al thy Soule, and with all thy might.* For, in our *Hearts* hath God himselfe written his *Law*: and hath made them his *Temples* for the delight he hath to dwell in them, with vs: Wherefore, *Keepe thy Heart with all diligence; For from thence commeth Life*, sayth *Salomon*; Because, as it is disposed to good, or euill, euen accordingly is the whole course of the life.

And wee are by this reason also, to attend with a vigilant eye, ouer the Guard of our hearts, for that the delicacie, and weakenesse of the *Heart*, is such as it receiueth quickly Corruption, & soone decayeth, & falleth into ruine. Hardly and with much paines of Study, is it conformed vnto reason; and verie easily, yea, in the twinkling of the eie, euen by the lightest toying allurements, is it drawne from it, & forgetteth it selfe, therby hindering all good motions, to *Zeale* and *Denotion*. The sight of the eye, is blemished often times, by a small moat fallen into it; and a cleare Looking-glasse is stained with the breath of a man. And doe wee not thinke, that the *Eye* of the *Minde*, and the puritie of the *Heart*, is easily obscured, with the least vanitie? I say then with *Salomon*. *Keepe thy heart*

heart with all diligence, for else, how shall we speake unto our selues in Psalmes and Hymnes? How shall we sing spirituall songes, to make melodie unto the Lord, as Paul willeth.

Prouc. 4. 23.

Ephes. 5. 19.

There be two things, which being ouer-maistred of Reason, & schooled by the holy Ghost, will make greatly for the safeguard of the Heart. First, vaine & godlesse Thoughts: And secondly, disloyall Affections and Passions of the irrationall Minde. From these two Mischeifes must the Heart be purged and freed, before the holy Ghost will lodge in it.

Christ telleth vs, that, *That which commeth out of man, defileth the man.* And that they are the verie same already mentioned, himselfe there specifieth, saying: *For, from within, euen out of the Heart of man, proceede euill thoughtes, Adulteries, Fornications, Murders, Theftes, Couetousnesse, wickednesse, Deceit. Vncleanesse, Backbiting, Pride, Foolishnesse: All these euill things come from within, and defile the man*

Mark. 7. 20,

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23.

The vnderstanding, or intellectuall part of the Minde and the Will (which is said to be the fountaine and originall of mans Actions,) are the two Tables of the rationall, and of the irrationall minde: To the former, appertaines the Thoughtes; To the other the Will. In these two Tables, is the Image of God to bee imprinted: But as a Painter that will delineat the Portraiture of a man, hath care that his Table be fayre, Cleane, & Neate: And being made apt to receiue Lineamentes in proportion, fashioneth the partes of the Picture, by him to be delineated & amplified therein. So must the Table of our Heart, bee clenfed from all viciofitie, and spotts of dissolute corruption, nourished by euill thoughts, and manifested by vnurly passions; Before the wisdome of Heauen can bee Imprinted and Ingrauen in it, by the finger of God; which is the holy Ghost. The eyes of flesh, cannot behold the Starres: And the bucau. y of the Heauens aboue, when the Ayre is ouershadowed with the dusky mantell of foggie cloudy Mistes; No more can the eye

of our Soule contemplat and apprehend that eternall bright shining light of Gods Wisedome, (which is the true light of the Soule,) when it is dazeled and obscured by the interposition of eclypsing passions, and vaine thoughts of the minde.

To speake then of the truely mortified thoughts of the spiritually regenerated man, they bee such, as suffer nothing to breake forth from the heart in a passionate Humour, nor to issue in speach out of the mouth, but what first is well seasoned with the salt of sobrietie, both in the thought conceited, and in the words vttered; and so agreeable to Gods spirit; And by spetiall motion thereof doth thinke, speake, & doe accordingly. Wherevpon, the true seruant of God is neuer sad, but for that which doth separate him from God; Reioyceth in nothing, but what aduanceth his hopes in God; Admitteth of no chiefe thought, but what giueth him content in God; Breatheth no other loue, feare, desire, and hope, then in God only, and for the loue of him only.

This is that *Mortification* of the Soule in the Regenerate man, which the Apostle S. Paul tearmeth, *The Crosse of our Lord Iesus Christ, whereby the world was crucified unto him, and hee unto the world.*

In whom focuer the Spirit of God worketh this *Mortification of the Soule*, deadding it to the loue of worldly things; and quickning it to the longing desires of Heauenly contemplations, wholly and onely fixed aboue; hee abandoneth all outward Pompes, and Ceremonies, as one forsaken of himselfe, to be the true Seruant of Christ Iesus: which none can be, but such as haue soundly guarded their Heartes from the contagion of both vaine Thoughts, and distemperate Passions: Among whom are those, who are not setled in a godly *Resolution* towards the feare of God, which instructeth the Minde unto all heauenly Wisedome; but like a Weather-cocke turned to euery Winde, diuersely humoured, beyonde

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all sense of Reason; sometimes discontent, sometimes pleased; sometimes dull and heauie; sometimes light and vaine; sometimes againe deuout, and religiously affected; sometimes idle in opinion, and dissolute in Manners: and so attemperating his Reason to the humor-some affection of others, endeaouureth to be like in condition vnto all men, forgetting what hee is, & ought to be in himselfe; without stabilitie of Sense, grauitie of Iudgement, weight of vnderstanding, valour and courage of Minde; Light, Faint hearted, easily mis-led, Vnconstant, Mutable vpon any occasion, Vnstable in all his wayes. Let such consider the *Camelion*, which God numbred among the vncleane Beastes, conformable to all colour; but not aptly conformed to any in particular: and for that cause, forbidden in the Law.

Leui. 11. 30.

And can any wandering minded man, who being vnsettled in the truth of Religion, is alwayes doubtfull of Gods will; (as variable in opinion, as the *Chamelion* is chaungeable in colour,) thinke, that hee can be acceptable to God, or as S. *James* speaketh, *Receiue any thing of the Lord?*

James. 1. 7.

Wherefore, if any be desirous of that heauenly place, which belongeth to a conscience informed by a sanctified feare vnto al puritie, & is a principall meane for obteyning of heauenly Wisedome; Let him fence & guard his Heart, from the anoyance of vaine thoughtes, and violent Passions.

And so to conclud this poynt; *Blessed are the pure in heart, for they shall see God.*

Matt. 5. 8.

For these bee such, as haue not lifted vp their mindes vnto Vanitie; and therefore shall receiue the blessing from the Lord, and righteousness from the God of their saluation; into whose hill they are ascended in all their strengthes, and stand firmly settled in his holy place; Whither God bring vs, for his Christs sake. Amen.

Psal. 24. 5.

+. Of the guarding of the Senses.

THe Senses in the body of man, are good helps and furtherances vnto *Deuotion*, being trulitie and saythfull Guarders of the Heart; To which they are appointed, as Porters of a Cittie, to shutt out, and let in vpon occasion: For which cause, seuerall Guarders are for euery singuler *Sense* in particuler, and not one in generall can serue for all, they holding correspondence with the heart in distinct functions, accordingly as they are differenced in the Body, by place and apprehension of seuerall obiectes: So then, the *Sense*, which may and doe commonly wrong and abuse the Hearts assent, are in chiefe, Two. viz. The *Eye*, and the *Eare*: These must specially haue a watch set ouer them, that is properly belonging to them in seuerall. The gates of these *Senses* must be locked, & not too open to all occurrent Obiectes; But vnto such as are instructors of the Soule, to the contemplation of only Diuine & Celestiall thinges. The *Eye* therefore, must after a sort bee blinded; and the *Eare* in like manner as it were deadded in deffenesse; That neither *Sight*, nor *Hearing*, doe breed offence vnto the Soule. It was sayd from the Lord vnto *Ezechiel* in a parable, that *He dwelled in the midst of a rebellious house*, (meaning the people of *Israell*.) Because they made no good vse, nor receiued any fruite, of that which they saw with their Eyes, and heard with their Eares. This, by way of application may also be spoken to the heart of man, that *It is seated in the midst of a rebellious earthly Tabernacle*, which is this our body of corruption; It selfe, ill affected, with the pollutions of their *Senses* disordinate functions, and so by consequence, ill affecting the Heart, forced thereby to see and heare, that is, to vnderstand, what the *Eye* and *Eare* lusteth, and no more; In which Sente & Construction, the *Eye* seeing, yet seeing not,

Ezech. 12. 2.

not; and the *Eare* hearing, yet hearing not; Are become Rebels to the *Heart*, accommodating themselues to the externall things only, which hurt, and annoy the Soule.

Let then the seruant of God haue his *Heart*, as a sound strong fenced wall, which will endure a Battery of assaulting offections, bred & occasioned through the corruption of those Senses; I say, let the *Heart* be instructed by a sanctified *Eye*, and a chaste *Eare*, that they may minister matter for sincere & pure thoughts: For, out of them are engendered, diuine Contemplations, and meditations, in orming the *Heart* alwayes, to the knowledge of heauenly Wisedome. Of this kind of Wisedome doth

Iob testifie, when hee sayd; *I made a Couenant with mine Eyes; Why then should I thinke of a Mayde?* Where note, as is the *Eye* so is the *Thought*. And *Dauid* also, instructed by it, cryeth to God in the, spirit, *Turne away mine eyes from beholding* (or regarding) *vanitie*. Where is to bee obserued, that which followeth; *And quicken mee in thy way;*

Againe, *quicken mee in thy righteousness*; Because otherwise he could not haue been quickened, that is, haue had the strength of God his spirit, to abide firmly and constantly in his word, euen to the end, as hee desired, vnlesse his *Eyes* were first by Gods grace cleared, from the contagion of sinnfull lust: meaning, in the word *Eye*, all the other Senses, by an implication: For, the excellencie of the *Eysight*, being among all Senses, the most noble, and renowned for vse in asmuch as, it both apprehendeth more kindes of things, and also impresseth the more deeply into the Minde, and so the most apt Sense, and friendly to man, for procuring knowledge to the vnderstanding & intellectuall part of the Minde; This Sense of *Seeing*, being then so singuler for worth, & so necessary for vse, apprehending the magnitude, place, situation, figure, & proportions of all obiectes, not only in one proper & peculier, which are coler, but of common likewise obuious vnto it, out of which ariseth all knowledg; How

great

Iob. 31. 1.

Psal. 119. 37

vers 37.

40.

great and speciall ought the care bee of Guarding this *Sense*, and in it the rest, as may appeare by this alreadie said? It is in common speach, that the seate of the *Heart*, is in the *Eye* of the Body, and it seemeth so approoued of Christ in that Parable of the Labourers in his Vineyard, where Christ sayeth to one of the n that murmured at his hire, *Is thine Eye euill, because I am good?* Noting by his euill Eye, the Malicioufnesse of his enuious Heart. The Eye, in the Scripture, is called, *The Light of the Body*: But what Eye? Euen the *Single Eye*; for this guideth, and lea-
 Lnk. 11. 34. deth the Body. Then on the contrarie, by a good se-
 quell, *The euill Eye*, must needes be argued, the *Darknesse* of the Body. And what is this *Darknesse*, but an essenti-
 all deprivation of *Light*; yea of all Goodnesse in our Heartes? God knowing this defect of true *Light*, to be
 in vs naturally, through the contagion of that prime ge-
 nerall inherent Corruption, giueth an *Item*, or *Caueat*,
 Num. 15. 39. that wee may not doe, *What seemeth good in our owne Eyes*:
 For they are euill and darke, blind Guides; and so lea-
 ding into the Pit of Perdition.

The Eyes that wee guard and keepe seruicable for the
 Heartes deuotion, are the Eyes of the Faythfull, which
 Ephe. 1. 17. S Paul calleth, *The Eyes of Understanding*: for which hee
 18. prayeth, *That they be lightned by the spirit of Wisedome*. These
 Psal. 25. 15. Eyes are the Eyes of *Dauid*, which are euer toward the Lord.
 Yea with these Eyes lifted up towards Heauen, did Christ
 Iohn. 11. 41. pray in the Gospell.

Whoso hath these Eyes, shall haue both Eares to heare,
 and Heartes to perceiue the Word of God, through his
 meere goodnesse, giuing the same: for it is his onely
 Gift, that wee See, Heare, and Vnderstand; as Moses spea-
 Dent. 29. 4. keth in *Deuteronomie*.

And what shall wee say of the *Tongue*? for of right it
 hath a place in this Discourse, being of right to be recko-
 ned among the Senses; forasmuch as, the facultie of
 Tasting is seated in a Nerue or Sinew extended vpon
 the

the *Tongue*, to discerne and iudge the similitudes, and differences of Taste.

The *Tongue* discovereth the conceipt of the heart, to bee good or euill. It is offensive most commonly, by lauishng out much. Odoriferous, and sweete Waters, standing long in a vessell vncovered, are soone tainted with the Ayre, & lose the virtue of their sweete smelling saours. And surely that pleasant perfuming Oyntment of *Devotion*; (which suppleth the Hearts affection, and maketh it pliant to praier) is corrupted & made vnprofitable for vse, when the mouth is opened to the *Tongues* vaine & much Babling. For in many words, there can not want iniquitie, saith *Salomon*. All desire naturally felicitie and happynesse; Behold, it is offered and promised vnto as many, as will refrayne there *Tongues* from euill; for they shall haue long life, and see good dayes.

It is meete therefore and agreeing to Reason, as well for auoyding hurt, as obteynng good, that a speciall regard bee had of Guarding the *Tongue*. *S. Iames* calleth it, *An unruly euill, full of deadly Poyson, defiling the whole Bodie, setting on fire the whole course of Nature. &c.*

This is meant of the *Tongues* Intemperancie; and the remeadie for it, is Sobrietie, and paucitie of words, well ordered, and vitered vpon occasion, after the counsell of the *Preacher*, saying: *Bee not rash with thy mouth, &c. Let thy wordes be few.* It argueth a well seasoned Discretion; for, *Hee that hath Knowledge, spareth his Wordes; and a man of Vnderstanding, hath an excellent Spirit: Yea, Euen a Foole, when he holdeth his peace, is counted Wise; and hee that stoppeth his Lippes, is Prudent.*

Wee haue of this matter, the example of that holy Propheticall King *Dauid*, who witnesseth of himselfe, saying: *I will keepe my mouth bridled, that I sinne not with my Tongue.* This Bridle of *Dauid*, (which was a discrete and godly refraining from vnnessearie and offensive Speech,) must be also the Guard and Locke

N.

to

*Prou. 10. 19.**1. Pete. 3. 10.**Psal. 34. 12.*

13.

Iames. 3.

8. 6.

*Eccle. 5. 1.**Prou. 17. 27.*

28.

Prou. 39. 1.

Gene. 8. 9.

to our Mouth : And if wee be forced to speake at any time, *Let vs make haste to returne with that Done into the Arke*, that wee doe not perish in the Deluge and Inundation of Wordes.

Iob. 32. 18.

Or otherwise, if, as *Iob* speaketh, *The Spirit within vs compelleth vs* to vtter matters of Vnderstanding and Knowledge, in this case wee are not to forbear, nor yet to be afraide to speake and declare the conceits of our

Exod. 4. 15.

Heartes : For when the Spirit of God shall *Put Wordes in our Mouths*, and be with our Mouthes to instruct and guard our Speech, (forasmuch as hee gaue the Mouth to Man, and his is the Spirit of Truth, Bouldnesse, and Eloquence,) wee are not to be silent, because wee haue a direction by warrant from him, what, & how to speake. This most blessed Spirit sanctifie the seuerall functions, and operative virtues of all our Senses, that they being faythfull Messengers and Reporters of these forraine thinges, for Knowledge to our Heartes, wee may haue Vnderstanding in this Trueth, by which we may grow vp into a perfect man in Christ Iesus. Amen.

5. *Of a continuall Remembrance, to be had in our mindes, of God.*

WEe shall neuer fayle in the cause of true *Deuotion*, if wee haue *God alwayes in minde*, to set him before our eyes, to meditate in his Lawes, which will call vs continually to a remembrance, of his wisdom, power, infinit goodnesse, and mercie, thereby still creating in vs new Spirites, which worketh vnto righteousnesse in Christ. For, mans heart vnreformed by God, is also vnapt to doe him seruice, as may bee obserued in the example of *Zerubbabel* and *Iehoshua*; Whose Spirit, and the Spirit of all the remnant of the people, the Prophet sayeth, *The Lord stirred up, and then they came, and did the worke in the house of the Lord*.

Hag. 1. 14.

Lord of Host, their God. It was a Zeale that moued Phillip to say vnto Christ, *Lord shew vs thy Father, and it satisfieth vs.* For who can say, Lord, in this sense, without the Spirit? And who can see him, but must also of neceslitie thinke vpon him? This will engender holy and sancty-fied Thoughts in vs; This will also preserue them vndefiled, and vnspotted of Vanitie: This will kindle more and more the zelous heate of seruent Prayers, and dayly exercise vs in them: This (to be short) will lift vs vp into an height of all Perfection, to *Walke in tructh, with all our Heartes, and with all our Soules,* before God, as in his sight, all the dayes of our life. For this, causing the blessed and happy Vnion of the Spirit with God, will force vs to consider, that we see him present in all places with vs, to protect vs with his Power; to guide and gouerne vs with his Wisedome, to succour and relieue vs by his Goodnes, to assise vs by his Grace and fauourable Mercie.

Iohn. 14. 8.

1. king. 2. 4.

What great cause haue we then, *To carry God alwayes in our Eyes,* that continually ceaseth not, to carry vs in his Armes, to ouershadow vs vnder his Winges, to support and hold vs vp with his Hands, to susteine and beare vs vp in a manner, with his Feete; to rule and gouerne vs with his prouidence: In whom, and by whom, we haue our life, our moouing, and our beeing; and with it, all thinges else, for the preservation thereof.

Let God therefore be a Witnesse to thy Conscience, of thy whole life; a Companion to thee, in all thy Trauailes; to him commit and put ouer thy affaires; to him recommede thy selfe in all thy dangers; Parle and talke with him, when the time of thy sleepe is at night; and awake with him, and to him when thou arisest from sleepe. O happie is the man that can say with *David,* *I remembred thee in my Bedde; I thinke vpon thee, in the night watches.* Such a one will omit no occasion of remem-
bring his God and Saviour: nay, hee will endeouour to

Psal. 63. 6.

Matth. 2. 14.
Matth. 27. 55.
56 Ioh. 19. 41.
Luk. 23. 26. 27.
Matth. 27. 33.
57. vnto 62.

a. Matth. 27. 34.
b. Iohn. 19. 34.
c. Luk. 23. 26.
d. Matth. 27. 29.

haue him alwayes in sight; Hee will *Journey with him into Egypt*; Hee will accompanie him in Prayer, *Into the Garden*; Hee will follow him to the *Mount Caluerie*, and not forsake him there.

At Meate he wil take his Sawce,^a to be Christs Gaule^a and Vineger: His Cup^b to drinke in, the Fountaine^b of Blood and Water that issued out of Christes pretious Sides: Going to Bedde,^c he will imagine, that his Bedde is Christs holy Crosse: ^c His Pillow^d or Bolster, Christs Crowne of Thornes.^d

Matth. 27.
28.

Againe, when he putteth his Cloathes either on or off, apparelling, or disrobing himselfe, Hee will thinke, in what ignominie, the *Souldiers stripped Christ of his Garments, and put upon him a Scarlet Robe, for a Mocke, at the time of his Passion.*

These kindes of *Remembrances*, will be good *Aduertisements* vnto vs, for *Instructions* to a zelous deuotion vnto Prayer.

It is a speciall Grace, and more then a naturall Virtue of the Heart of man, graunted vnto it, by a speciall fauour and goodnes of God, (who hath created it of purpose to serue him,) that howsoeuer the body and the exteriour Senses may seeme wholly busied in outward affayres of the world, yet the Heart may in a moment, thinke of his God, and doe him secretly an holy seruice, without let and hinderance to his other busines.

This may seeme not vnworthy our obseruation, for it hath matter also for a fit instruction, euen in this Discourse. If then Wee would heedfully consider, the excellencie of our *Soule*, to which it was of God first created; and now by a regeneration and second birth, (as it were newly begotten,) is from aboue appoynted and preordained, wee should be carefull in zeale, to sanctifie in what wee might, those singuler Motions of the Minde, wherein consisteth the *Soules* excellencie, easily passing and returning with a wonderfull celeritie, like

to

to those foure *Cherubins*, which came and returned, as it were *Lightning* & had the *apparance of resplendent Lampe*. I say, that our *Soules*, having this spirituall diuine Nature, for quicke and speedie motion, neuer ceasing, and wonderfully comprehending the whole world in a moment, ought to admonish vs, of a speciall vse of it in remembering God, from whom we receiued it of his meere giuft, how soeuer we are busied: that though sometimes we doe slacke, as forgetting this dutie; yet of a suddaine to returne vnto it, pricked forward with the Spurre of Attention, saying with the Prophet: *Returne vnto thy Rest, o my Soule, for the Lord hath been beneficiall vnto thee.* *Ezech. 1. 13.*
14. 15.

Psal. 17. 61.

This Knowledge of the *Soules dexteritie in motion*, considered aduisedly, and a care for the employing it had accordingly, would inestimably benefite vs, in the course of our whole life, in guarding our Heartes from vaine and idle Thoughts; which is a speciall helpe to further vs in all godlinesse. For man hereby carrying alwayes about him the Testimonie of his Conscience, to witnesse of all whatsoeuer done, or spoken by him, would be forced to walke in a continuall feare of the Maiestie of God, and so afrayde to offend, standing alwayes in his sight, would endeaour to doe and speake all things in measure and weight, as were fitting the nature and qualitie of his Actions and Wordes, to Gods glorie. Which he grant, in Christ, and for Christ. Amen.

6. Of a continuall Practizing our selues in good and virtuous exercises.

IT is not of any great moment and worth, to the instruction of a Christian Soule, onely to haue the good Motions and Suggestions of godly Thoughts, which notwithstanding are materiall, and much auailable to excite and stirre vp the Will vnto Action, (it being the Fountaine from whence Action must issue :) But withall.

Matth. 12.
35. 34.

Well-doing must of necessitie be produced, to manifest the inward affections of the Minde, sayth Christ. And it is to this purpose, that the *Heart of man*, is as his *Treasure-house*: If it be good, it bringeth forth good thinges; if it be euill, it bringeth forth euill thinges: For out of the abundance of the Heart, the Mouth speaketh.

James. 2. 18.

Neither shall it profit a man, to make a faire shew of good and godly Thoughts, by some few good correspondent Actions, vnlesse also hee perseuere constantly in a continuall, and dayly practise thereof, to the Acquisition of the Habite of *Well-doing*. When S. James speaketh of *Fayth to be shewed out of Workes*, he doth meane that *Fayth*, which hauing the quickening and liuely heate of Charitie from the Spirit, is alwayes stirring and forward vnto the Actions of true Christianitie, grounded vpon the vnderstanding Zeale of a iustifying *Fayth* in Christ: And this kind of *Fayth*, cannot at any time cease from acting the workes of Pietie and Godlinesse. A very speciall Remedie to Deuotion, is this *Continuall practizing of good, and virtuous Exercises*.

Judges. 16.
18. 19. 20.

Otherwile, either to purpose, and not to doe; or to begin well, and not to goe forward in it, is as the common speech hath, *To weane and unweane Penelopes Webbe*. Who so are of this idle and vnprofitably working humour, they are vpon any slight and small occasion, withdrawne easily from this Godly worke of holy Meditation and Deuotion; and consequently for want thereof, (not inuring themselues to the spirituall exercise of Prayer,) they may be compared to *Sampson*, who when he had those *Seauen fatall Lockes* (as I may say,) of his head shauen off by *Dalilah*, had his strength also presently gone from him, and so was taken prisoner of the *Philistims*. &c Which is to be vnderstood, that God forsooke and departed from him, for contemning his Ordinance; which was, That he should be as one *Separated* from the world, and wholly *Consecrated* to God; and for that cause, the
Angell

Angell foretold *Manoah* his wife, that *No Raser* should come upon his head, because hee was appoynted *A Nazarite vnto God* from his Mothers wombe. Euen so is it to those, which accustome not themselues to spirituall Deuotion, and Prayer : For being once deuoyde of these, by sinister occasions of worldly Affaires, or through negligence omitting them, they appeare straight-ways destituted of the Grace of God : And thus left to themselues, are wholly weakened, (*The Shield of Fayth*, which is to *Quench the fierie dartes of the Wicked*, being taken from them,) and so become a prey to the Diuell; which cannot be withstood, but by the Zeale of a true working Deuotion in Prayer, occasioned in vs, through the grace of God.

Iudg. 13. 5.

Ephes. 6. 16.

Therefore it is very expedient, that in this Spirituall exercise of deuout seruing of God, be vsd a very strict Constancie, and Resolution, as *S. Paul* counsayleth, saying : *Pray alwayes with all manner Prayer and Supplication in the Spirit : and watch thereunto, with all perseuerance.*

Ephes. 6. 18.

The Celestiall Bodies, retaine the same course in their motions without change and variablenesse, which they receiued by appoyntment from God at their first creation ; because on them doth depende the gouernement of the whole world ; which else had long since decayed . And shall wee not thinke, forasmuch as the whole course and order of our Spirituall life, is fully and perfectly interessd in the worke of this Spirituall Exercise; that therefore it is meete and right, hee doe well direct and dispose the orderly succession of causes, on which it dependeth, that hath a minde to haue his life godly instructed, vnto a *Perpetuall Practize of Well doing?* No matters, or intercurrent affayres whatsoeuer ought to diuert vs from the dayly exercising our deuotions in Prayer : Nay, wee are rather to be wanting to our selues in Temporall businesse, then not to take hold of all occasions offered at all times, to be conuersant with God

This

Take 10.42.
41.

This is to chouse with *Mary*, that *Good part*, which *Christ* sayd, *should not be taken from her*. And that other, is with *Martha*, To care and to be troubled about many thinges; which cause vs to forget and neglect the principall, viz. The hearing of Gods Word, and the practising of the same.

vers. 40.

Of her minde are such, as hold Prayer, and exercises of Spirituall deuotion for pretences of excuse, to hazard the Spirituall good, for the obteyning of the Temporall: for, *Martha* was combred about much seruing, when *Mary* sate at *Christes* feete and heard his Preaching; which, shee not regarding, as not knowing that one thing, is needfull, called to *Christ* for her sisters helpe, saying: *Maister, doest thou not care, that my sister hath left mee to serue alone?* It is an argument of great fol- lie, for the lesser good, to lose the greater. In this poynt, the *Serpent* is naturally wiser then Man, which by a meere instinct of Nature, is taught to hide and couer the Head, in time of danger, and rather to expose the Body to the stroke, as seeking by hazarding the lesser, to saue the thing of greater consequence: For the Head directeth Sense and Motion to the whole Body. But let the Patriarch *Iacob* be vnto vs for a president, and out of a particuler of his Wisedome, let vs exemplifie a gene- rall document for our instruction in this matter. *Iacob* after his returne out of *Mesopotamia*, went to meete with his brother *Esau*, of whom hee stood greatly in feare, and sent before to his brother by Messengers, *A Present of Goates, Ewes, Camels, Asses, &c.* thinges of lesser value and regard, following himselfe after, with the Maydes, and their Children, *Leah* and her Children after, and *Rabel* and *Ioseph* hindermost: shewing thereby, that hee did chouse, rather to lose that which hee less regarded, then to hazard that which hee most loued, and had care to preferue from danger: for so were *Rabel* and *Ioseph* most deare vnto *Iacob*, and therefore of him placed be- hinde, for their more securitie.

Gen. 32. 13.
14. 15.

Gen 33. 2.

I say,

I say, this example may be vnto vs for imitation, and as it is allegorized, may fitly be applyed to this question in hand.

For what is *Rahel* by Allegorie? but the life contemplatiue or speculatiue, as the Diuines write, which is alwayes busied and occupied in Diuine matters, *Whose delight is in the Law of the Lord, and in his Law doth exercise it selfe day and night.*

Psal. 1. 2.

And to this sense is *Rahel* interpreted a *Sheepe*, from the name thereof, taking a signification of Meekenesse, Peace, and Quietnesse, which agreeth well with the speculatiue life, alwayes recording, and as it were chewing the Cud of Gods Law, & of his holy Word, as I said before. And what is *Leah*? but Wearisomnesse through continuall labour and dayly paines taking, such as this world yeeldeth; and therefore by an Allegorie also, is sayd to be that actiue life.

To speake of *Ioseph*: was not hee borne of *Rahel*, after that God had opened her wombe? Hee is therefore called the Spirituall Sonne; signifying the puritie, and innocencie of the inward Man. Now then, to end with this; Let not our Cares for temporall thinges, be such, as for them, we loose finally the thinges eternall: Let our Cares be seemingly employed for both; but yet so deuided, as that *Leah* haue her place, & *Rahel* her place, in due order: and howsoeuer it falleth out with *Leah*, let vs be circumspect in the safe guarding of *Rahel*; & be wanting in our care, rather for *Leah*, then for *Rahel*, if the case so require, as hauing an eye specially intentiue to contemplation, alwayes according to the counsaile of Christ in the Gospell, saying: *Lay not vp Treasures for your selues vpon Earth: But lay vp Treasures for your selues in Heauen: For where your Treasure is, there will your Heartes be also.*

*Gene. 30.
vers. 22, 23.
24.*

*Matth 6.
19. 20. 21.
Luk. 12. 33.
34.*

God graunt we may herein be aduised as wee ought, receiuing from these wordes, spirituall instructions, such as may bee to the glorie of Gods name, and for the

eueralasting comfort of our Consciences in Christ Iesus. Amen.

This continuall practise of holy exercises, as it maketh greatly for the confirming in vs, a habite of diuine meditations, with a delight of the minde, to the aduancing of the inward man, euen vnto a full groath; So hath it need to be aided, by certaine circumstaunces of Place, Time, and manner of Gesturing the Bodie, which are here to be considered accordingly: For these helpe much for the setting the Heart in a confirmed resolute deuotion at time of Prayer.

Fol. 13. 14.

It hath been sufficiently spoken already in the former Preface to this worke, of the place and manner of Composing our Gestures when wee pray. Onely by way of Admonition, (it being a thing to be left to the consideration of any vpon occasion deuoted vnto Prayer,) I say, as touching Outward gesture and carriage of the Bodie in time of Prayer, that it is to be vsed as conueniencie requireth, and the state of the bodie doth permit; For otherwise, if either standing, or kneeling too long, (the weakenesse of the Bodie not admitting either,) these Gestures, (through paine so occasioned,) may interrupt & hinder the course of Deuotion; which specially is to be regarded: (2) (For it is the Spirit, and inward sound affection of the Heart, that God requireth in chiefe, at the times of seruing him; (and yet I confesse, that in those Externall signes, and Corporall Gestures, conspiring with the Heartes Deuotion, arguing true humilitie, God is well pleased to be honoured of vs. Therefore leauing these to be considered, of such as in a godly discretion shall haue cause to vse the same; I onely aduise, that in matters belonging to Gods seruice, whether publicquely, or priuately, no one thing be interpreted of so light and small a moment, as that it ought for the qualitie thereof, to be reiected of vs, after our owne mindes, and meere fantasies. Let Christ, who is the

(2) I say in this case, wee are not to stand precisely vpon those accedences, not so necessarily be-
honnefull.

the teacher of all trueth, and did vse those outward Gestures in Prayer, be onely to vs for example. And so I returne to my purpose, and say; The obseruation of the Time, is rather heere to be entreated, and discusled.

The Wise man sayth in his Prouerbes; To him that seeketh for true goods, it auayleth much to rise vp early in the morning. The Children of *Israel* are sayd in *Exodus*, to haue *Gathered Manna in the Morning*. By this we are admonished in generall, of a fit and conuenient Time, to be necessarily employed in good Exercises, as noteth the Wise man in *Ecclesiastes*: *To all thinges there is an appoynted time, to euery purpose vnder the Sunne*. If for euery Purpose that man apprehendeth for his necessarie vses, then surely there is a time to be limited out, for performance of our godly Purposes, and Vowes vnto God. And of this time must wee take hold, because it is the *Acceptable time*, of which *Isaiah* speaketh, that *God heard, and helped his Church*; for it was the day of *Saluation*, as *Isaiah* and also *S. Paul* calleth it. For at all times, wherein the Spirit of God mooueth our hearts to a zealous Deuotion, God setteth before vs his infinite Loue and Mercie, by it, as it were inuiting vs vnto him, to receiue his Grace, sanctifying vs vnto all Godlinesse.

Exod. 16. 21.

Eccle 3. 1.

Esay. 49 8.

2. Cori. 6. 2.

So then, no time is exempted from the seruice of God, whether by Prayer, or by any other spirituall function of the Soule, and Conscience. For both day and night, we are admonished out of the Scripture, to attend therevnto. Yet not to omit altogether, the care of the seuerall affayres apperteyning to the seuerall vocations, in which God hath placed euery one, to seeke honestly and competently, for corporall food and sustenance, out of his particular prouidence, to be administred accordingly.

This being aduisedly considered, let vs be bould to assume all times, for this seruice. What they be by generall tearmes of Day and Night, the Scripture teacheth,

as before I noted.

Eccle. 39. 1. The Sonne of Sirach telleth, that the man, *Who applyeth*
5. his minde to the Law of God, and is occupied in the meditation
 thereof, is hee that giveth his heart to resort carely unto the
 Lord that made him, and to pray before the most high &c.

Luk. 21. 37. Saint Luke sayth, that Christ In the Day time taught in
38. the Temple; And all the people came in the Morning, to heare
 him in the Temple.

When Christ did choose his twelue Apostles, Luke
 noteth the time to be in the Morn'ng, after hee had Spent
Luk. 6. 12. the night in Prayer to God; For it followeth, And when it was
13. Day, hee called his Disciples, &c.

And David in his Psalmes testifieth of himselfe, That
 hee rose betimes in the Morning, to thinke vpon God,
Psal. 130. 6. and to meditate on his Lawes. In one of his Psalmes, he
Psal 55. 17 witnesseth of him selfe, That hee returned seuen times in
59. 16. a day to prayse God.
Psa. 119. 164

And Daniel, made Prayers and Supplications, three times
 a day unto God, vpon his knees.
Dani 6. 10.

All the faythfull in the Actes of the Apostles, Conti-
 nued dayly with one accord in the Temple, praying God.
Act. 2. 46.
47.

It was dayly Prayer, that did procure God, to deliuer
 the Israelites from their enemies, in the Booke of Iudges.
Iudg. 10. 11.
12. 16.

Saint Paul willeth the Ephesians to Pray alwayes, with all
 manner of Prayer and Supplication in the Spirit: and to watch
 thereunto with all perseuerance and supplication for all Saints.
Ephes 6. 18.

For him selfe writeth to Timothie, That without ceasing, he
 had remembrance of him in his Prayers day and night.
2. Tim. 1. 3.

And it followeth, in the same example, by way of ad-
 monition vnto Timothie, That Widdowes in deed, continue in
 Supplications and Prayers Night and Day. Such a Widdow
 was Anna a Prophetesse, who serued God with Fasting
 and Prayers day and night
1. Tim. 5. 5.
Luk 2 37

This a perseuerance in Prayer and seruing God, is
 commended vnto vs in the Scripture, not for the Day
 time onely, but also for the Night in particuler, and ex-
 pressly

presly by word.

Jeremiah sayth, Arise, Cry in the Night : in the beginning of the Watches, powro out thy Heart like Water, before the face of the Lord. Lamen. 2. 19

David sayth, That every Night he washed his Bedde, and watered his Couch with his Teares. And thought upon him in the night Watches. Psal. 6. 6.

Christ is to vs in stead of a million of Examples; and hee is sayd To goe into a Mountaine to pray, and there to spend the Night in prayer to God. Luk. 6. 12.

In him therefore let vs rest our imitation, as by him, who is the very Truth, fully confirmed vnto the practise of this Diuine exercise, after the example of all the Sainctes; which though it be a matter out of question, and therefore needeth no further illustration; Yet I will recite here, as by this present occasion I am put in minde, for the worthinesse thereof, a very memorable president of a true zealous deuotion; and the rather, for that it is obserued by an Ethnicque.

Plinie writeth to Traian the Emperour, that there was a certaine people, who liued without blame and offence to any, and had nothing fault worthy in them, saue onely that they spent much time in singing Psalmes, and spirituall Songes, and Himnes, to the prayse and honour of a Man, called Christ, who was crucified in Palestina A most worthy and singuler Example of true Deuotion in the primitiue Church, left to posteritie for imitation, and so accordingly to be practised of all the Children offayth in Christ. And therefore generally it is in this manner written of all the Sainctes, that the most part of the Night watches, (for the Night was deuided into Watches, as appeareth in Matthew, who mentioneth the Fourth Watch of the Night : And Luke, ^b who speaketh of the Second and Third Watch.) was spent by them in the spirituall exercises of Prayers, in reading the Scriptures, in Contemplations and deuout Meditations, according there-

^a Mat. 14. 25

^b Luk. 12. 38.

therein with the Psalmes, which willeth them to lift vp their handes in the Night vnto Holy thinges, and blesse the Lord. And therefore speake with *Dauid*, saying: *Our Soules waytes on the Lord, more then the Morning Watch watcheth for the Morning.*

Let these suffice for a Preparatiue of instruction vnto Deuotion: And vnderstand, that a Perseuerance in Prayer, and other godly Exercises, is chiefly meant, in the true acception of these words (*Morning, and Night,*) as occasion may fitly correspond thereto; So bee the wordes to be interpreted; for so in that sense and meaning they are taken in the Scripture. *Dauid* sayth, *Let me heare thy louing kindnesse in the Morning:* Hee meaneth not the Morning onely, but at all times of the Day; that is, Speedily, and in due season, let mee haue the counsell of thy holy Spirit, to direct mee in the way that I should walke in.

Likewise in the *Canticles*, the Church, which is the Spouse of Christ, seeking for succour, and helpe at her Loues hand, in all her troubles; to signifie the same, vseth the word *Night*, saying: *In my Bedde by Night, I sought him that my Soule loued.* By which wee are taught, that as afflictions come vpon the faythfull, so are they to call vpon their Lord and Sauour *CHRIST*, whether in the Day or in the Night: For they happen at all times, and therefore at all times they must be readie, in a true Deuotion to craue helpe from their God, who heareth and deliuereth. To him therefore, the onely Wise and Immortall GOD, the all sufficient, powerfull, and most mercifull Lord of Heauen and Earth; Bee all Power, Dominion, Prayse, and Honour, for euer, throughout all Ages. *Amen.*

MEDITA-



MEDITATIONS.

Of which, the Preface.



He *Spirits* of Men are so strongly possessed (as) seeming in a manner dyled with an accustomed slumber of sinfull securitie, that they are altogether without all sense and feeling of *Heavenly motions*, which should quicken and viiuficate them vnto the actions of *Pietie*, and *Goallinesse*.

Therefore all meanes occasioning *Good thoughts*, addressed vnto spirituall motiues for the acting of *True Deuotion*, would carefully be sought after; and no sooner offered to our Mindes by the spirit of God, (*Who onely worketh the will*,) but ought as speedily, with reuerence, and thanks-giuing be apprehended. If delay in temporall matters of consequence, (which require speedie dispatch,) be sayd many times to breed preiudice; How much more dangerous (yea) with feares of dreadfull hazards is the delaying, and putting off *Deuotion*? the sparkes wherof the *Spirit* hath begun already to kinde in our mindes, for the acting, either inwardly by *Sighs*; or outwardly by the *Tongue*, the workes of pietie; such, as by Prayer, is to be performed, towards God.

Among many spirituall Lessons, which *S. Paul* giueth the *Thessalonians*, this is one, *Quench not the Spirit*. When God is pleased to put into thy Soule any *Godly motion*, know, that hee hath sent it as a *Forerunner of himselfe*, to be present with thee, & to haue a dwelling in the *Chamber of thy Heart*. And this to signifie, that now thou art

1. *Thessa. 5.*

19.

to

Iere 23.24.

to dresse and decke it vp, so as is fit for the entertaine-
ment of such a Guest, as filleth the Heauens with his Ma-
iestie.

Thou must abandon, and expell, all ill Thoughts, wicked
Intentions, leaue Affections, wanton and idle Desires, and Lustes
of the heart, whatsoeuer.

Oh how happy shalt thou be, when God commeth to
knocke at the doore of thy Heart, if then thou (as one watch-
fully attending his comming,) be there ready to open,
and to let him in? And wilt thou know, when God
knocketh? euen as often as hee stirreth vp in thy
minde, a willing desire to heare, and read the wordes of his
Law. And wilt thou know also, how to open, and to let
him in, that thou mayst haue him to harbour in thy soule,
and there to reside with thee for euer?

Deut. 17. 19.

Thou readeest, and thou hearest the Law of God prea-
ched: and thou doest well. But when GOD commanded
the Law to be Read, hee added the end to bee, the Lear-
ning of his feare, and to keepe the wordes thercof.

Ioshua. 1. 8.

Therefore to Ioshua he sayd thus: Let not this Booke,
(meaning Deutonomie) depart out of thy Mouth: And there
sheweth the way to keepe it, that it may not departe;
Euen to Meditate therein day and nigh: for so thou shalt
obserue it.

Ipsal. 1. 2.

And David auerreth the same, by the wordes of De-
light, and Meditation or Exercise: For Meditation can not
bee, but where Delight of the Minde (which first is occasi-
oned by a True affection and loue to a thing) hath prepa-
red the way: Therefore hee that doth meane to Obserue
the Law of God, will vsually Meditate the same; and hee
that doth so, argueth a Spirituall delight, hee hath therein:
And such a one in those former places, is pronounced
Blessed and happy.

Ioshua. 1. 7, 8,
9.

Wilt thou know how? In Ioshua, thou art promised,
by keeping Gods Law, Thy selfe shalt make thine owne way
prosperous, whither soeuer thou goest, and to haue good successe.

And

And David sayth, *Thou art like a Tree planted by the Rivers of Waters, &c.* That is, so moystened with God his Grace, that what soeuer thou shalt doe, shall prosper: And to vse Salomons wordes, *When thou walkest, it shall lead thee, (how canst thou erre?) When thou sleepest, it shall watch for thee. (how canst thou, but be in safetic?) And when thou wakest, it shall talke with thee, (canst thou then but haue knowledge to guide thy footsteps in the Way of the Lord?) For, his Word is a Lanterne to thy Foote, and a Light vnto thy pathes. Write then the Law of God vpon the table of thy Heart, that thou neuer forget it; and bind it about thy Necke, as Salomon counselleth, as A most precious Iewell: For, the Law of God, is more to be desired then Gold; yea, then much fine Gold, sayth David. Accord then with the same kingly Prophet, and say in the Spirit, I will meditate in thy Precepts, and consider thy Wayes: I will delight in thy Statutes, and I will not forget thy Word.*

God the Father of our Lord Iesus Christ, and in him, of all, as many as doe stedfastly belecue his Word, to doe thereafter, make vs his Children, to vnderstand the way of his Precepts, that wee may Meditate in his wonderous Workes, as David sayth.

So shall wee euermore Reioyce in him, (and not griene the Spirit:) Pray continually, (and haue daily conference with God,) Giue thanks to him in all things, (and so acknowledge his Mercies, and gracious kindnesse towards vs.) GOD graunt this for his Christes sake. Amen.

Meditations for the Morning.

HEe onely, that applyeth his minde to the Law of the most High; and is occupied, in the Meditation thereof:
Hee will giue his Heart to resort early vnto the Lord, that made him; And, to pray before the Most high; and will open his Mouth in Prayer, and pray for his Sinnes.

P.

Tha

Psal. 136.

Pro. 6. 22.

Psal. 119.

103.

Pro. 7. 3.

Pro. 6. 21.

Psal. 119. 10.

Psal. 119.

15. 16.

Psal. 119.

27.

1. Thess. 5.

16, 17, 18.

Ecc. 59. 1.

Ecc. 39. 5

Wisedome of
Salo. 16. 28.

That it might be knowne, that we ought to preuent the Sunne
rysing, to giue thanks vnto thee, and to salute thee before the day
spring.

Psal. 63. 1.

O God, thou art my God; Early will I seeke thee.

Psal. 3. 3.

I laide mee downe and slept, and rose vp againe: for the Lord
susteyned mee.

Admonitions for the Morning.

Meditation.

as This, on
occasion, if it
so fall our.

1 **T**Hankes to be giuen, for the Nights rest, especially
if passed without dangers, which many times
are occasioned by the illusions, and assaults of the
Spirituall Enemy; who is wont to infect and trou-
ble mans minde with vaine and restless Phantasies,
more in the Night, then at any other time.

But, in no wise to be forgotten, that wee, *Thanke God* for
his Patience, and mercifull Grace, in affoording vs (yet) a
longer time of Repentance, by this dayes rising.

2 Offer thy selfe wholly, and all the faculties, and powers
of thy Minde, and Body, vnto God; that, what soeuer
thou shalt doe in the day time, he be pleased to guide, or-
der, and dispose it, after his owne will.

3 Therefore, Aske Grace at his hands, that thou commit-
test nothing this day, contrarie to his heavenly will; but
pray for his ayde, and helpe, against sinnes; especially such,
as are most familer, and in custome with thee, as, naturally thine
ownes, to withstand them: aske a strengthening of thy Minde,
in a firme and setled Resolution of amendement, by God
his grace in Christ.

Meditations

Meditations for the Morning.

At the first appearance of the day-light, pray thus.

Sonne of GOD, Light of Light, the most true, and great Brightnes of the Father; *a* Light shining in darknesse, and lightning euery one, comming into the Worlde: Through whole goodnes onely, the light of the *b* Sunne, and of the Day, shineth vnto vs; *Lighten my Eyes*, that I may see, behold, and know, in thee, and through thee only, the Father of Light; whom to 1. Know, to 2. Lowe, and whom to 3. Serue, in feare to his Name, is, to reigne with thee, euerlastingly. Amen.

a Iohn. 1. 5. 9.

b vers. 3.

At your rising out of your Bedd: Pray.

AWake *a* thou that sleepest, and stand up from the dead, and Christ shall shine vnto thee, and giue thee Light. Arise, arise, o my Soule, 1. purchased, and 2. purged by the *b* Blood of Christ; Shake off the 1. Pollution of Sinne; and, put on the 2. Garment of Righteousnes; and, sit downe in the 3. Peace of Conscience, through Christ. Amen.

a Ephe. 5. 14.

b Matth. 26.
28.

2. Pet. 1. 2.

As you are apparelling your selfe: Pray.

I Will greatly reioyce in the Lord; and my Soule shall be ioyfull in my God: For hee hath cloathed mee with the garments of Salvation; and couered mee with the robe of Righteousnesse: He hath decked mee like a Bridegrome; and as a Bride tireth her selfe, with her Jewels.

a Isay 61. 10.

Giue *b* your selues vnto God, as they that are aline, from the dead; and giue your Members, as weapons, or instruments of Righteousnesse, vnto God.

b Rom. 6. 13.

Stand *c* therefore, your Loynes guirded about, with Veritie; and hauing on, the Breastplate of Righteousnesse.

c Ephe. 6. 14.

Going abroad.

Call to minde, that you are to come into a World of Dangers; into a Forrest, which hath many Groues and

Woods, beset with Toyles and Hayes of spirituall Hunters, to entrap thee.

Consider then, *So many Men, so many Nettes : So many Wayes, so many Ginnes : So many Trappes, so many Obiectes for the Senses: So many wide Nettes, so many Pleasures & Delights. So many Snares, and guilefull Trickes, as there be Affaires, and Endeouours, of Men in this World of cares.*

Therefore, to be freed from the annoyance of these Deceitfull practises of the World, and to returne Home, both better for *Life, and Manners*; and also, for auoyding manie Dangers, that may befall thee abroad; fence and arme thy selfe, before thou goest forth, with *Godly Prayers*. Let Prayer, I say, be thy *Helmet*; Let it be thy *Shield* and *Buckler*. Take vnto thee, the *Compleat Armour* of God, that thou mayst be able to resist in the *Euill day*.

^a Ephe. 6. 13.

^b Psa. 25. 4. 5

Pray with *David*, in the Spirit, ^b *Shew mee thy wayes, O Lord, and teach mee thy Pathes. Lead mee forth in thy truth, and teach mee. Thou art the God of my Salvation, in thee doe I trust all the day.*

^c Psa. 23. 4.

And then be bold to say with him, ^c *Though I should walke through the valley of the shadow of Death, I will feare no euill; for thou O Lord, art with mee: thy Rodde and thy Staffe comfort mee.*

Going about any businesse; consider, and Pray.

^a Psa. 90. 17.

Consider, that except God guide thee with his Spirit, thy enterprize can haue no good successe. Pray with *David*, ^a *Direct thou, O Lord, the worke of our handes vpon vs: O prosper thou our handie worke.*

^b Wisedome
9. 10.

Pray with *Salomon*, for *Wisedome*, saying; ^b *Send her out of thy holy Heauens, and from the Throne of thy Maiestie, that she may be with me, and labour, that I may know what is acceptable in thy sight.*

And so, commend all thy *Workes*, and *Studies*, to the Lord thy God.

A Prayer of Thankes-

giuing for the safe custodie of the
Night past, with a Petition for
God his Protection against the
cuils of the Day.

*It is a good thing to prayse the Lord, and to sing vnto thy
Name, O most High. To declare thy louing kindnes
in the Morning, and thy trueth in the Night.*

Plal. 92. 1. 2



Almightie, and euerlasting GOD, I
Prayse thee, I Blesse thee, I giue Thankes
to thee, for thy gracious Providence in
protecting, and defending mee this
Night, from all the dangers both of
Soule, and Body; For, ^aThou hast caused
thy holy Angels to watch ouer mee, being
a sleepe; who, by thine appoyntment, ^bPitched as it were
their Tentes, rounde about my Bedde, to defend mee from the
craftie assaultes of our common Enemie the Diuell, who slee-
peth not, but is ^cWatchfull; and then, most intentiue to
seeke occasion of harming our Soules, when we are in sleepe,
lesse heedfull of his Tretcheries. I thanke thee also, that
thou hast raysed this Body of flesh, from sleepe, (the verie
image of Death) that I might not be stifled, and choaked
vp in the darknesse of my Sinnes; thereby giuing mee a
further time yet, for a serious repentance of my Sinnes; for
which, thou mightest most iustly haue punished mee
with a suffocating sodaine death in my sleepe. But, O Lord, as
I doe most humbly giue thee thanks, for that thy great
undeserued Mercie; so am I bold, in the name of thy Christ,
to craue and intreat thee, for thy Fatherly care in safe-
guarding mee also this Day: Attend vpon mee, I beseech
thee, with the Eye of Mercie: ^dDirect. my footstepes in the

a Psal. 91. 11.

b Psal. 34. 7.

c 1. Petr. 5. 8.

d Psal. 119.

35.

1. Pet. 1. 2. pathes of thy Commandements; that they wholly may be guided after thy Will. And so being ^aSanctified by thy spirit, I may the more freely follow my Vocation, in which thou hast placed mee; euen to the good also of others, for the glorie of thy Names sake, in Christ: Whom, I here make my Intercessor for mee; because, of my selfe, I confesse, O Lord, I am most vnwoorthy the least part of thy Mercie. Looke therefore, O good God, vpon this thy Sonne, and cast thy gracious Eyes vpon him, ^bby whom also, thou art pleased to be my Father; for the righteousnesse of this thy Sonne, spare the sinnes of mee thy Seruant, and vouchsafe that vnto mee out of thy meere Mercie, which in no wise is due to mee, by merite of mine owne ^cWorthines. O Lord, I most humbly craue, and beseech thee, that my Senses, Wordes, and Deedes, may so be Sanctified, as that my whole Body in this life, be a helping fellow, and a ioynt Minister of Godlines to my Soule; that also it may with it, be partaker of everlasting Blessednes in that other Life, where thou liuest, and reignest, with God the Father, and with the holy Ghost, for euermore. Amen.

Meditations for the Euening.

Num. 28. 4. Remember, that in the Law were commaunded two
king. 16. daily Sacrifices: The ^aMorning, and the Euening
15. Sacrifice.

Let this put thee in minde, that thou also must offer vp to GOD, both Morning and Euening, the Calues of thy Lippes.

Chrysostome
omil. 26. vp. ^bRemember heere, the Night was not made wholly for
in the Actes. ease, by sluggish sleepe, sayth Chrysostome.

Psal. 6. 6. ^cDavid ~~was~~ washed euery Night his Bedde, and Watered his
Luk. 6. 12. Conch with Teares.

^dChrist spent the Night in Prayer to God.

Admo-

Admonitions for the Euening, before you sleepe.

Take account of thy Conscience; Search euery Corner thereof: Examine it truly, and narrowly: Lie not to thy Soule, by either Dissembling, and couering the Guilt thereof: or by Soothing, to lessen, and excuse it any wayes.

Therefore, let thy Thoughts first, be had in question; then thy Wordes; afterward, thy Actions, seuerally inquired vpon.

First, what thou hast Committed; and so next, what thou hast Omitted; must be sifted out, by particuler Inquisition: In both, there may be cause of sorrow, and ioy, to thy Soule

To this purpose, is that worthy saying, reckoned among the golden sayings of wise Pythagoras.

^a Suffer not thine Eyes to sleepe, nor thine Eye-lids to slumber, before thou hast runne ouer in minde thrise, euery deede, and Worke of the day, in particuler: To witte, Whither thou hast gone, What done, or not done: laying all in order, from the first, to the last: If aught thou hast done well, reioyce; If ill, be sorie: Studie these poynts well, and meditate seriously vpon them.

^aPythagoras
in his golden
sayings.

Then Pray; and know, that the Euening prayer, doth much auayle to the Prayer, to be sayd in the Morning: For, thou shalt then reape the fruites of those Good thoughtes and meditations, which in the Euening going to bedd, thou hast layde vp in the Store-house and Treasurie of thy Heart. Pray therefore, I say, 1. Confessing thy Sinnes: 2. Asking pardon: 3. Giuing thanks: 4. Requiring God his Protection, for securing thy Sleepes; And so, recommending thy selfe into his hands, say:

O Lord, I call vpon thee; ^b Let my Prayer be directed in thy sight: and the lifting vp of my Handes, be as an Euening Sacrifice.

^b Psal. 141.
1.2.

Say

aPsal. 4. 8.

Say thus: ^aI will lay mee downe, and take my rest, for thou, O Lord, makest mee to dwell in safetie.

bPsal. 55. 17.

^bEuening, and Morning, and at Noone, will I pray, and make a noyse, (that is, I will be instant, and earnest,) and hee will heare mee.

When thou wakest in the Night time, it is good to haue in minde some Godly saying, as this:

cPsal. 91. 5.

6, & 9.

^cThou shalt not be afrayde of the feare of the Night, nor of the Pestilence, that walketh in the Darkenesse: For, thou hast sayd, The Lord is my Hope; I haue set the most High, for my Refuge.

dPsal. 119.

148.

^dHaue I not remembred thee on my Bedde, and thought upon thee in the Night Watches; because thou hast been my helper?

Euening Prayer.

Psal. 92. 1. 2.

It is a good thing to praise the Lord, and to sing vnto thy Name, O most High: To declare thy louing Kindnesse in the Morning, and thy Trueth in the Night.

b1. Tim. 2. 6.

Ephe. 1. 7.

a1. Tim. 4. 10



Ord Iesus, the Christ of GOD, the sole, and onely ^aRedeemer of mankind, the safe ^bDeliverer of all that trust in thee. Behold, and heare mee; hearken to the Prayer of my Lippes vnfeigned: I confesse, thou dealest louingly with Man, to whom thou giuest both the light of the day to worke in, for the necessities of this mortall Life; (which otherwise, could not be maintained, thy heavenly Providence, hauing so first appoynted it.) And also, the Darkenesse of the Night, to rest from Bodilie Labours, for the refreshing Nature in Man; (which by no other meanes could stand.) Forasmuch

much as thou *performest* all this, most happely, to all that *Love thee*; because, that vnto them, thou shinest inwardly by *Grace* to the performante of all *Functions of Pietie*, more brightly, & effectually, then doth the *Sun* giue his light to the *world*: I humbly beseech thee that thou wilt be pleased, out of thy *Mercie*, to be present with me, this night; thou, O *God*, who art, the *true and everlasting* gift of my *soule*, to defend and keepe me as the *apple of thine eye*; yea, to *hide* mee, vnder the *shadowe*, of thy *wings* from the wicked one, who doth wake alwayes, to lie in waste, for my *soule*. Good Lord, guard me with the *safe conduct*, of thy *spirit*, from his *ambushments*, and *secret snares*, with which he obsesseth all the pathes, and wayes of my *footsteps*, to intrappe me; now especially, when I shall sleepe, which, I desire not to doe, but vnto thee. And therefore, into thy hands, O *mercifull Lord*, doe I commend my *spirit*. Thou art my *Deliuere*; Thou hast *Redeemed* it, vpon the *Crosse*; Thine it is, O my *Sauour*, euen thine onely, Oh, be pleased to bee glorified by it, in me thy *seruant*. Then suffer it not to sleepe in sinne; but watch ouer it, that it may bee *making*, alwayes, vnto thee. Let it not bee, as it were surcharged, and oppressed with *ouermuch sleepe*, least it, being *destituted*, and forsaken of thy *helpe*, be surprised of our *common enemy*, and so carried away *captiue*, into utter *darkenes*: Forbid therefore, that I doe not sleepe, aboute the *iust* and *necessarie time*, of conuenient *refection*; but raise me, in the *due and fit season*, that so being wakened, I may rise vnto good *works*, euen to the *praising* of thy *holy Name*, day by day; and thus at length, through thee, with thee, and in thee onely, I may come to inhabite, that *eternall rest*, in thy *heauenly Ierusalem*, for euer, Amen.

Psal. 121.

1. Pet. 5. 7.

2. Sam. 4. 9.

Ephe. 1. 7.

Q

A Meditation

A Meditation of Peni- tencie for the addresssing, and Prepa- ring our mindes vnto a true, godly sorrow for our sinnes.

Eccles. 35.3.

To depart from euill is a thankfull thing to the Lord.
And to forsake vnrightheousnesse is a reconciling
to him.



Consider then, that it is most
needfull to bee truly sorrowfull for
thy sinnes vnto amendement, be-
fore thou crauest pardon and for-
giuenesse of the same, as witnesseth
Peter.

Acts 3.19.

Amend your liues, and turne, that
your sinnes may be put away, &c.

Lib. de peni.

As a Bourd or Plancke of a Ship
dashed in pieces, is vnto a man in that perilous time of
Shipwracke distressed; so to a sinner seeking to bee relieued
and refreshed out of the feare of danger for his sinnes, is a
godly Repentance, and contrition of the broken heart, and hum-
bled soule, feeling inwardly the heanie iudgement of God,
and crying outwardly, as it were, from the depth of his sor-
row to God, for mercy, and grace: for mercie against dispaire;
and for grace, vnto amendement and newnesse of life. And so
doeth Turtullian account Repentance, to bee a happie and
fortunate Plancke after Shipwracke: for this, wil hold vs up,
as it were by the Chinne, that we sincke not, though see-
ming to be plunged, ouer the Eares in the floods of our sinnes,
and so at the length, after some conflicts and struggling, for
recouery, bring vs euen to the Hauen of God his clemencie,
and goodnes, assisted thither by his onely mercie and fauour,
because he wil not that we perishe in our sinnes.

Ezek. 18.32.

Know

Know therefore, and let it beethine earnest Meditation, that till thou art chastised of the Lord, thou art no better then an untamed calfe, disobedient and vnruely in all thy workes, stubburne and wilfull not to be subiected vnto the yoke of Christ, though it be light and easie, and all this while, thou canst not repent, because thou art not conuer-
ted: much lesse, as yet smite vpon thy Thigh, because thou hast not bin instructed, to detest thy sinnes, and to forsake them. For thou canst not of thy selfe take vnto thee, the least thought of Repentance, much lesse worke in thy soule the habite thereof; for it is a worke of the mighty and merci-
full hand of God, As witnesleth Ieremie, saying, Turne thou vs vnto thee, O Lord, and we shall be turned. Therefore in vs there is no power at all, to turne vnto God, wee must im-
plore and craue, by heartie, earnest, and constant prayers, God his speciall and ouely powrefull aide herein.

Iere. 31. 18.

Matth 11.

30.

Iere 31. 19

Lam. 5 21.

It is a worthy saying of S. Augustine.

We belecue none to attaine vnto saluation, but God first imiting and calling h^m thereto: None being so called, to worke his saluation, but God also ayding and asisting him in the sayd worke, and yet, none to deserue to haue God his helpe therein, but him selfe crauing it most feruently, by heartie faithfull Prayers.

De Dogma.
Eccle.

Pray therefore for it, according to that measure of faith, which God hath giuen thee; it shall suffice to procure that it be powred vpon thee, as it were from that Throne of his grace most abundantly in a fitting measure, though vn-
deseruedly without thy merite.

Say with Dauid, Teach mee to doe thy will, for thou art my GOD. Let thy good Spirit leade mee vnto the Land of Righteousnesse.

Tsal. 143.

10.

And bee well assured, that God will be ready to heare thee, and helpe thee, to teach thee, and to leade thee, whosoeuer desirest the same in the Spirit, by faith, for his mercy is aboue his workes.

Luke 1. 3.

Exod. 34. 7.

Manifested in these three Parables of Christ. Of the

Luke 15 4, 6, 8, 9, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24. *Lost sheepe, and recovered* Of the Groat lost and found. Of the Prodigall sonne, voluntarily and wilfully offending, and yet by acknowledging Gods free mercie, receiued into fauour againe, and restored into his former state of blisse, yea, made most happie, being now called to Repentance, vpon his confession vnto God, that he had Sinned against Heauen, and was no more worthy to be called his sonne.

The summe is as you see, yet let vs not rest so, but for our better instruction, aswell to stirre and incite our mindes to hope wel of Gods mercies, as also to confirme our consciences therein through a true acknowledgement of our sinnes; let vs insist in the obseruation of the particulars of this worthy example, for the laying it fourth in the circumstances, giueth a more cleare sight to our vnderstanding for vse in the application very necessarie.

Luke 15. 17. It is said of the prodigall sonne, *that he came to himselfe.* This argueth, that he began then to haue an inward feeling of his miserable state, vnto a godly sorrow and purpose for a true repentance: hereupon was inferred presently an acknowledgement and confession of his sins.

Verse 20. For he rose and came to his father.

In this was his hope of pardon manifested: hee came to his Father, to the end hee might obtaine Remission and forgiveness of his former sinnes, and hee was not deceiued in his hope, for his father saw him a great way off, and had Compassion, heere was mercy and louing kindnesse, euen that whereof *Dauid* speaketh, that a Father hath on his children, yea, hee ranne, and fell on his necke and kissed him. Heere was shewed a readinesse, and most ioyfull willingness, to forget, and forgive his sonnes former wickednesse and sinnes, and wholly to take him into his blisfull fauour for euer, For whom God loueth, he loueth to the end.

Psal. 103. 13.
Luke 15. 20.
Ezech 18.
21, 22.
Iohn 13. 1.

Now when this Prodigall sonne was come to his father.

ther, Hee said, *I haue sinned against heauen, (viz. Against the seate of thy Maiestie, where thou dwellest) and before thee (from whose eyes it was impossible to hide my nakednesse) and am no more worthy to be called thy sonne.* Luke 15. 21.

A most liuely confession of an humble penitent sinner, acknowledging his owne miserie, dispoiled of Gods fauour, and crauing his pardon to bee receiued into it againe. Therefore the futher commandeth his seruants to bring forth the best Robe, and to put a ring on his hand, and shoes on his fete, and to kill the fat calfe, and said, *Let vs eate, and be merry.* Ver. 22.
Ver. 23.

Well, and truely agreeable to this, spake Ioel, that God is gentle, and mercifull, patient, and of much mercy, and such a One, as is sorry for our afflictions. So much testified also by Christ, out of his owne mouth, *Who came to saue that which was lost* It is not the will of your father which is in heauen, that one of these little ones should perish. Well may he chide, and shew his iudgement for a while, euen for the disciplining vs in the Schoole of faith, to our amendment: yet vpon our true repentance and humble submission, which is our vnfaigned turning vnto him, he also presently without delay, yea before we doe craue his fauour, turneth to vs, and embraceth, and receiueth vs into his mercy. So saith Dauid, *Hee will not alwayes chide,* Psal 103 9.
Neither keepeth he his anger for euer argued by the verse following; *Hee hath not dealt with vs after our sinnes, nor rewarded vs according to our iniquities.* Ver. 10, 11.
12, 13.

To cometo the application of this Parable, it may be obserued in the person of this Prodigall sonne: First, that the state of all wilfull sinners is very miserable, yet not remediable, as desperate and without all hope of recouerie and helpe: For by repentance through Faith, God the onely recoverer of their state, is reconciled vnto them, and in that reconciliation, is contained their most happy blisse for euer, and this is the second point

here to be obserued.

As concerning the first, *Willfull sinners, &c*, voluntarily falling from God, and casting behind him his graces, are causes of God his iudgements against themselves, which must needs bring vpon them distressed miserie, and wofull calamitie, neuer ceasing to afflict them, till thereby being humbled to an inward feeling of their wretchednesse occasioned by their sinnes (iustly deseruing the same) they enter into some true account of their lite wickedly passed, and by examining it, finde the punishment to be iustly layd vpon them for their sins, yea, & were it infinitely great, yet to be proportioned to them in weight, and measure, which exceed both the sands of the sea, and the starres of heauen. And now being thus deiected throughly with an inward feeling of their sins, into a sanctified and blessed sorrowe, prostrate themselves before Gods throne of grace, acknowledging out of contrite and broken hearts, that they haue offended most grievously, and are worthily punished, craving instantly pardon at Gods hand, as most humbly submitting themselves to his mercie, which is farre aboue all his workes.

Of this, the whole world may exemplifie to vs, infinite specialties, for it is full of manifest, and euident signes of his mercies, which the faithfull his children feele, whose sinnes he hath remoued; for then he healeth all their infirmities, redeeming their life from the graue, in which till then they seemed to bee as dead men; as appeareth plainly prooued in this Prodigall sonne, and *lost Childe*. I doe willingly insist the longer in it, for that it containeth the fit matter of comfort and consolation to the conscience of a godly penitent Sinner, wounded for his Sinne.

This Prodigall Sonne, would needs take his iourney into a farre Countrey; (This noteth his wilfull falling from God,) and there wasting his goods with riotous living.

liuing, (By this foule meanes, hee cast away Gods graces, which hee had receiued,) and now when hee had spent all, hee began to bee in necessitie, for he fed swine, and would faine haue filled his belly with the huskes, that the Swine ate, but no man gaue him them, and so was ready to die for hunger, (here was miserie procured vnto him, through his owne folly :) All this time, was a time of anger, and Iudgement, which *David* noteth in this word, (*Chiding.*)

But now that God had shewed himselfe vnto him, to be a *Father*; to looke vpon him with the *Eye of Pietie*, to humble him by the acknowledgement of his infirmities, vnto his feare; that hee could say in faith, *Father, I haue sinned*, hee was taken to mercie, and pardoned all his sinnes, and was crowned with compasfions and louing kindneses: For he was dead, and is aliue againe; and was lost, and now is found, and his Father was merie and glad thereof.

An Example of hopefull comfort, and worthy our best obseruation, instructing vnto a godly feare in Christ, by whom, and for whom onely, wee are pardoned, and receiue mercy. The which being truely acknowledged, giueth the first step vnto *Repentance*, which because it cannot be without a feeling of our sinnes, and this feeling, must of necessitie breed both sorrow and shame for them.

Then also followeth, an humble *Confession of Sinne* vnto God, wherein we are to shew our *Nakednesse*, and to desire to be clothed, with that best Robe of this *Prodigall Sonne*, euen with the *Righteousnesse of Christ*, and so no doubt we shall obtaine a full remission of all our sinnes: Which he grant, for his *Names sake*. Amen.

Meditation

Meditation vpon the Communion of the Lord his Sup- per, before, as a Preparatiue to the Soule of the true Receiuer.



Remember thou, whosoever pre-
senteest thy selfe to the *LO R D S*
Table, to communicate with the
Saints there; that it is the *Body* and
Blood of *Christ*, which thou art
truely and *Realie* to receiue, with
the mouth of *Faith*, and not
otherwise.

Consider then, if the Temple
of *Salomon*, which was but Material, was held in so great
honour and reuerence, because of the *Arke* of the Lord,
brought by the *Priestes* into the Oracle of the house, into the
most holy Place, and placed there, euen under the wings of the
Cherubims.

Ot how farre greater reuerence, and esteeme, are we
to repute that Temple to be, which is Spirituall, euen thy
owne heart and Soule, Where the Lord himselfe, hath made
choise to dwell, if thou be of his House-hold, built vp and
strengthened in a most true & liuely faith, by which only
thou art to receiue him in that most holy, and Sanctified
Sacrament of the *Eucharist*. Wherein the most precious
Body and *Blood* of *Christ*, which was offered vpon the
Altar of the Crosse for the redemption of man: The Bo-
die broken, the Blood shed) is represented, and to thee
presented, in the Formes of *Bread* and *Wine*, according to
Christ's own *Institution*, Visible, and yet Spiritually, if re-
ceiued of thee by *Faith*.

This consideration well prepened and meditated,
must

The first Con-
sideration.

1. King. 8. 6.

2 Tim. 1. 14
Ephes. 3. 17.

Mat. 26. 26.
John 6. 63.
1 Cor. 10. 1,
2, 3, 4.

must needes breed in the mindes of the Faithfull, a most earnest and zealous deuotion, inwardly as it were in the Soule, to affect a frequent, and often communicating with the faithfull, at the *Lords Table*.

For hither must we resort, to haue a sound, and perfect cure of our infirmities.

1. Iohn 1.7.

In this *Sacrament* are also contained, the most precious Treasures of Gods graces, and also exhibited accordingly to euery one, saythfully apprehending Christ, in trueth and veritie.

Therefore the worthy *Receiuer*, must carefully attend vpon Meditation, by it to prepare, and addresse his Soule, to the celebrating this most holy *Sacrament*. For, as it is of it owne Nature, (beeing meereely Spirituall,) most noble and singuler; so it requireth a most exquisite and perfect *Preparation* of our selues thereto.

1. Cor. 11.
28.

Of what Nature this *Sacrament* is, and of how infinite a vertue, may herein appeare, for as much as it hath in it Christ, the chiefe and principall obiekt of our Faith, which worketh chiefly in it, for the *Receiuer* his good. And together with Christ, it presenteth all the merits of the *Lords Passion*, to the worthy *Receiuer*, to be effectually Partaker of them: for *Worth*, inestimable; for *Measure*, incomprehensible; for *Number*, infinite; and for the good of the Soule, powrefull; Working fully *Saluation* to all *Beleeuers*.

And this is the first Consideration must bee had, in this our deuout, and sincerely religious *Meditation*, vpon the *Communion* of the *Lords Supper*.

The second is; That the more pure and sound in Christ our *Preparation* is, by which wee are to addresse our selues vnto the *Sacrament* of his holy *Supper*, the greater will be the grace, we shall receiue thereby.

The second
Consideration

Therefore that a true *Preparation* of our Soules may proceed, to make vs worthy receiuers in Christ, we must

R

haue

haue certaine degrees, by which wee are to steppe vnto it, and from it to the holy *Communion*.

The first degree.

The first is, a true Cognition of our state, what it is in it selfe, and otherwise. For it is differenced by two words; Of *Nature*, and of *Grace*.

Nature.
Gene. 3. from
the 1. verse,
to the 20.

Nature offereth a Consideration of our miserable state, occasioned by the fall of *Adam*, in which our generall corruption of Sinne, argueth destruction of *Soule*, and *Body*, against vs.

Grace.
1. Cor. 15. 22

Grace, presenteth the consideration of a blessed, and happy state, by a restitution, promised in the Couenant, through Christ.

The second degree.

Feb. 10. 22,
23.

Chap. 11. 6.

Chrom. 20.
20.

To this, as subsequent, and next in order, is a sincere and vnspotted Faith in Christ. For causes are Operatiue, according as is the disposition of the subiect. Therefore, to make comparison of this matter, betweene it, beeing meereley Spirituall, and another thing which is Temporall, and corruptible (bee it spoken without preiudice, to derogate any thing from the excellencie thereof, which is without comparison. I may say that the *Receiver* can bee partaker of no more Grace at the *Communion*, then for the capacitie of his deuotion and preparation, hee beleeueth hee may take (which can be none without Faith:) euen as he that cometh to a Well for water, carryeth away with him no more, then his Vessell or Pitcher will containe and holde.

Feb. 11. 6.

The third degree.

Job. 4. 6.

nah. 3. 5.

Chro. 33.

12, 13.

the fourth

degree.

Matt. 5. 24.

To these, is adioyned, *True Repentance* for our *Sinnes*, to be vnderstood, as alwayes reawed in Faith, for offences newly admitted, and committed against God, and our Neighbours through infirmities.

Lastly, as properly belonging hereto, we must seeke for a Reconciliation of our selues with our *Neighbours*, for wrongs and offences so done; for this effectually performed, will argue the three former, to haue beene seriously, and godly meditated of vs.

Neither

Neither are wee hastily and abruptly to come vpon the sudden, vnto the Lords *holy Table*, as carelesse how, and in what manner wee present our selues there, to receiue the Lords *body*, to eate it; and his *Blood* to drinke it: But wee are to search and sift our Consciences, and thoroughly to try and examine them; to call all our thoughts, words, and deedes, to a streight account, as it were sitting in iudgement vpon them, remembring that the vnworthy Receiver, is guiltie of the *body*, and *Blood* of the Lord, and so subiecteth himself to the curse, which is vnto a Condemnation.

Therefore let euery one examine himselfe by knowledge, whether hee be rightly instructed, and Catechised to the right Receiuing the Lords *Supper*.

Againe, by *Faith*, whether himselfe doe verily beleeue, that the *Bread* and *Wine* spiritually receiued, and to eaten and drunke, is to the feeding and nourishing his soule, that together with the Saints, hee may growe vp into an holy vnion with Christ.

And lastly, by *Repentance*, whether hee haue vnfeignedly repented him of his sinnes, confessing them before God, and crauing pardon for them, with a resolute minde, to amend his former life, and according to Gods will, to conformance the whole course thereof, as farre forth as in him lyeth, working his saluation, by Prayer, in feare and trembling.

Therefore let euery one take fit time, to prepare himselfe to this holy *Banquet* of the Lord.

By way of Note, I may here remember, that the Virgins, &c. Which were to go in to king *Ahasuerus*, had a twelue monthes time of preparation thereto. But I omit this, though the obseruation may bee to admonish vs, that we cannot be too prouident, for the time of preparation, seeing we are to present our selues before God, at his *Table*. I rather call to minde that place in Exodus; Where God commanded Moses to Sanctifie the people,

1. Cor. 11.
28.

1 Cor. 11.
27, 29.

First.
1. Cor. 11.
28

Secondly.

Thirdly.

Phil. 2. 12.

Note.
Ester 2. 12.

Exod. 19.
10.

Exod. 19. 11. two dayes; and to be ready the *third day*: which *Moses* did accordingly. Shewing them there, how they
 Exod. 19. 15. should prepare themselves, saying, *Come not at your Wives*; to wit, Consecrate your selues wholly for that time vnto Continencie and Prayer; Hereby to be the better prepared, to attend vpon the Lord at the time appointed, for the receiuing from out his owne mouth, his Commandement vpon the Mount *Sinai*.

Here you see *three dayes*, by Gods owne appointment, assigned to the people of *Israel*, to prepare themselves against the Lords comming downe in their sight, vpon Mount *Sinai*, which was the third day.

And heere is also the manner and way of Preparing, appointed by *Moses* vnto the people; which was, to Sanctifie them, as was commanded him.

Now is this more specially for our Instruction: For if God prescribed to the people of *Israel*, the time, *three dayes*; & the manner; to be sanctified: and the Mount, *Sinai*; where they should attend the Lords comming downe to them; and yet forbade them vpon paine of death, the touching of the Mount, or any Border therof, (which was of an earthy groesse matter so sensible, and touchable,) what are we to thinke of our Preparation, before the receiuing of the *Lords Supper*? How ought we hereby to addresse our selues vnto that holy *Communion*?

For wee come not now to that Mount *Sinai*, which was temporall and toucheable, but to *Sion* the Spirituall Mount of the Lord; which is not to bee seene with the eyes of the body, but of the Soule and Spirit, euen there to be made Citizens of the Coelestiall *Hierusalem*: as it is in the *Hebrewes*. If wee be found worthy Receiuers of the *Bodie* and *Blood* of *Christ*, to whose Table we are admitted; to the end, to bee of the fellowshippe, and Companie of Angels in the Citie of the *Living God*.

Therefore this our Preparation for the Lords Table, requireth a fit and conuenient time, at the least of three dayes

dayes Meditation, for an actuall Deuotion: not onely, the Habituell, consisting of a generall affection of the Spirit, seeming to bee composed of all the Spirituall affections that enduce to Pietie; as godly contrition, and sorow for sinne submissiuely confessed, issuing from true humilitie, ioyned to very great Reuerence, strong Faith, teruent Loue and Charitie; an hungry longing after Righteousnesse, and a desire of that Super-coelestiall Bread, which feedeth vnto eternall Life in Christ.

It is very requisite, that in this time of Preparing our selues for the *Communion Table*, wee carefully shunne all occasions, that may withdraw vs from meditation, to interrupt the same, as company either vnnecessarily sought after, or idle followed; Occupation, and busines in Mundan affayres; much eating and drinking; All fleshly and other vainely-delighting pleasure. For the most certaine and chiefe aduancer of Deuotion in such a time, must be *Fasting and Prayer*; after the example of *Daniel*, which setleth in the minde, a True and zealous Meditation of the Lordes *Passion*, as is most largely exemplified in *Matth.* and produceth also semblable Effects, euen the worthy receiuing of his *Body and Blood*, in this holy Sacrament of this *blest Supper*.

Dan. 9. 3, 4, 5, 6, 7, 8, 9, 10.
Matth. 26. 13. throughout, and al the 27 chap.
Iohn 1. 12.

In which, are offered to the soule of the Receiuer, after a godly manner, well busied in Meditation for the furthering the same more soundly in the vnderstanding of the Sacrament, a Sacramentall comparing, of both things, and actions, to be considered.

Things in the Sacrament, are both outwardly subiect to the senses; and also inwardly apprehended in the Spirit.

The things sensible, are the Signes signifying, viz. *Bread and wine*.

The things Spirituall, are the things signified, viz. The *Body and Blood* of Christ. The *Body* figured in the *Bread*, and the *Blood* in the *Wine*.

The Actions also are, Sensible, and Externall, Spirituall, and Internall. And these in the persons acting, are in a twofold maner severally distinguished.

The Actions Sensible, are in the person of the Minister, and of the *Christian Receiver*, exhibited, and made knowne.

The Actions sensible of the Minister, are foure.

- First.* The taking into his hand the two Elements, or Signes; *Bread, and Wine.*
- Secondly.* The *Consecrating* of the *Bread and Wine*, by the words of promise recited, and by the Prayers conceiued to that end.
- Thirdly.* The breaking of the *Bread* first, and the powring fourth the *Wine* into the *Communion Cup*.
- Fourthly.* The giuing the *Bread and Wine* into the hands of the *Receiver*.

The Actions of the Christian Receiver, are two.

- First.* The taking into his hand, and putting to his Mouth the *Bread and Wine*.
- Secondly.* The eating the *Bread*, and the drinking the *Wine* so taken, that a nourishing of the Bodie may be thereby.

The Actions spirituall are of God himselfe, and of the Christian Receivers.

First.

2. Cor 5.

18, 19.

The Actions of God in this Sacrament, are foure.

- Sealing, and specially signing *Christ* to this Office of
 * *Reconciliation*, * *Redemption* and * *Mediation*.
1. Cor. 1. 30. Sending downe from aboue, *Christ* to perfourme the
 1. Tim. 2 5. * *Mediation*, whereunto hee was sealed, from the be-
Secondly. ginning.
- Heb. 9. 13, Subiecting him, to those execrable sufferings vpon
 14, 15. the Crosse, hauing there his *Body* pierced, and his blood
 1. Iohn 4 9. shedde.
- Thirdly.* Offering *CHRIST* vnto all, yea, vnto hypocrites :
 1. Ioh. 19 34 But most truely, vnto the faithfull Christians.
- Fourthly.*
1. Pet. 3. 18

The

The Actions spirituall of the Christian
Receiuer; are two.

Apprehending, and laying hold on *Christ* by Faith, whose Obiect he is; there propounded.

Applying, and Accommedating *Christ*, to himselfe: that so may grow and encrease, a true Vnion, and Communion with *Christ*.

First.

Rom 5 2.

Secondly.

Ephe. 4. 15,

16

Say then; O Lord God, with what contrition of the Heart? with what a Fountaine of Teares? with what Reuerence, and trembling? with what chastitie of Body, and puritie of Minde, are wee to celebrate the Mysterie of this thy Sacrament, so spirituall and heavenly? In which thy *flesh* is eaten, and thy *Blood* is drunke, both truely, and indeed; but both Spiritually, and after an heavenly manner: in which base contemptible things, with highly precious things; Humane and terrestriall with Diuine and coelestiall things are coupled. In which is the presence of the holy *Angels*, and in which thy selfe, O Lord, art both the Priest, and the Sacrifice, after a miraculous and vnspeakeable manner.

Exhortiue

Exhortatiue Motiues vnto

Christian Instructions making both for the
strengthening of Faith, by the vertue of a
godly humiliation; and also for the com-
forting and emboldning the Soule, by a trustfull
hope of Gods Mercy, and are seriously to
be considered, of any well disposed to
the Comunion of the Lords
S V P P E R.



IRST, acknowledging thine
owne *Unworthinesse*, to present
thy selfe to the *holy Table* of the
Lords Supper, by way of com-
parison; and say as *Bildad*
doth instruct thee in *Iob*. Be-
hold, the *Moone hath no light*;
neither are the Starres cleane, in
the sight of God, so great is his
Maiestie.

Iob 25.5.

Iob 26.11.

Also as *Iob* there answereth. The very *Pillars* of
Heauen doe tremble, and are sore afraid at the becke of his
Countenance.

Iob 25.6.

Confesse then against thy selfe with *Bildad*, How
much more vncleane is *Man*, that is rottennesse, and the
sonne of *Man*, who is but a *Worme*.

Iob 25.4.

For can a *man* (compared to *God*) be iustified: or ap-
peare cleane, that is borne of a *woman*.

Luke 1.15.

Esay 40.3.

Luke 7.27.

Ver. 28.

Luk 3.16

Iohn 1.27.

Saint *Iohn Baptist*, who was sanctified in his *Mothers*
wombe, the voyce of a *Cryer* in the *wildernesse*, &c. The
Fore-runner of *Christ*, so testified by *Christ* himselfe, say-
ing there further; That among the *sonnes* of *men*, there
hath beene no *Prophet* greater then *Iohn Baptist*. Yet this
holy *man* and *Saint* of *God*, thought himselfe *unworthy* to
loose

loofe the latches of Christs shoes, yea, to carry ^ahis shoes.

Saint Peter ^balso, the chiefe of the Apostles, as some will needes haue it, greatly, and amazed, at the miracle of the infinite multitude of Fishes taken by him, in Christes presence, saith vnto him, Lord, ^cDepart from mee, for I am a sinfull man.

Abraham hauing an intercessorie Parle with God for Sodom: Behold, saith he, I haue beene bold to talke with my Lord, who am but dust and ashes.

The Apostle Paul, a chosen ^aVessell to the Lord, to beare Christs Name; A Teacher ^bof the Gentiles, to instruct them in the Faith, and true worshippe of GOD; A Minister ^cof the Gospel; who was wrapt vp into the third ^dheauen, & taken vp into Paradise, where he heard words, not possible for man to viter: notwithstanding these Prerogatiues of Gods spirituall fauours, and graces vnto him; Yet there, confesseth himselfe to be nothing, and calleth himselfe the least of the Apostles, ^e& as one borne ^fout of Time, seemeth to make himselfe unworthy to be called an Apostle, and vnmeeete for so high a calling, as to preach Christs Name among the Gentiles.

These Examples, and such like, of the true seruants of God, are to be Documents, and lessons of Humiliation vnto thee, as at all times, so especially nowe, hauing in purpose to receiue the Communion: which is to be done with great reuerence and feare, hauing grace whereby wee may serue God, and please him, as it is to the Hebrews.

Out of these art thou to know thy selfe, and by them to learne accordingly to prepare thy minde and conscience before, for so holy a worke, that requireth thy minde and soule wholly clenſed from sinne and hypocrisie.

Therefore, enter into account of the whole state of thy Soule; examine and prooue thy selfe, whether thou art in the Faith: which if thou doest truly and zealously, thou shalt finde that thou art farre short of that thou oughtest to be in the Lord, for thou art by Nature a Vessell

^a Matt. 3. 11

^b Matth. 16.

15, 16, 17,

18, 19.

^c Luke 5. 8.

Gen. 18. 27.

^a Act. 9. 15.

^b 1. Tim. 2. 7.

^c Ephe. 3. 6, 7

^d 2. Cor. 12.

2. 4.

^e Ephe. 3. 8.

^f 1. Cor. 15.

8, 9.

Hebr. 12. 28.

2. Cor. 13. 5.

- Gen. 6. 5. of corruption and rottennesse, a creature not apt to any goodnesse, but to all euill most enclined, and most ready: a contemner of God, and prophaner of his holy Name; Saying with the Foole in thy heart, There is no God. And with the wicked in Iob: Depart from mee, I desire not to know thy wayes; For what is the Almighty, that I should serue him? and what shall it aduantage me to pray vnto him? A horrible iudgement, to bee of this kinde, a Reprobate; yet art thou no better of thy selfe: For thou hast no good thought, because thou art the worker of all sinne naturally, shewing thy selfe daily, to be the sonne of the deuill, and not of God; the heire of Hell, and perdition, not of Heauen and Life euerlasting. Say therefore out of this true acknowledgegment of thine owne naturall unworthinesse: Lord, this I am, and no better:
- a Iob. 14. 1. Miserable, in the whole state of my Nature; Blinde^b in all
Ephe. 2. 3. my Counsels; Vncleane^c in all my desires; Working^d all kind of
b Iere. 10. 14. iniquitie, and yet proude^e in mine owne Eyes. Dare I then
c Gene. 6. 5. appeare before thee, who art powrefull^f in might; Infinite in
d Rom. 1. 27. g Wisedome, Wonderfull in all thy^h Counsels, terrible inⁱ Iudgement, most perfect and absolute in all k goodnesse.
- g Psa. 147. 5. And dare I now present my selfe to thy Table? For in
h Isa. 9. 6. this execrable state of all Miserie, and wretchednesse, I must
i Psa. 66. 3. 5. needes feare^l the binding of hand and foote, and the casting into
k Luk. 18. 19 utter darknes, if I presume to come to that most holy Feast,
l Matth. 22. hauing not the wedding garment.
- 11, 12. For if it were not lawfull, for any vncleane and polluted
m Mat. 22. 13 person to eat theⁿ Shew-bread, which was a shadow of this
n 1. Sam. 21. holy Myserie, how may I be secured of thy displeasure, if
4, 5. I shall eate this foode of thy Saints, and faithfull children; not cleansed from my sinnes, and sanctified by thy Grace.
- Exod. 12. But consider more specially the Commandement of God,
8, 11. for the maner of the eating of the Lords Passeouer. It was to be eaten, with Vnleavened bread, and sowre Hearbs, the Loynes girded, and shooes on the feet.
- This Passeouer, is, as is said, the true Type, and Figure of the Supper; and therefore the correspondance more heedfully to

to be known: For what is here meant by the *Bread unleavened*, but *Puritie*, and *sinceritie of life*, without *hypocrisie* and *maliciousnesse*, as *Paul* seemeth to make construction, willing the *Corinthians* to purge the *olde Leaven*, and to become a *new Lumpe*: that is, euery one among them to put away the *olde corruption*, and to be renewed in the *Spirit*, as is there signified, in the word *Unleavened*: and his reason is, for that *Christ* our *Passouer*, is sacrificed for vs.

1. Cor. 5. 7.

And what are *sowre hearbs*? euen a *vehement contrition* for *Sinne*: a *sad sorrowfull spirit*, humbled in it selfe, through a *true acknowledgment* of it owne *miserie*, and *unworthinesse*, & therefore the *girding of the Loynes*, and the *feete shod*, can signifie nothing more fitly, then the *cleanesse of holy desires*, and of *sanctified wils*, alwayes in a *readinesse* to obey the will of *God*?

So then the *matter* contained in the *circumstances* of this *Sacrament*, is most singularly *materiall*, for the instructing our *understandings* in the *true knowledge* of the *Lords Supper*, which requireth of vs, a *prest*, and *cheerfull willingnesse* to come thereunto, and to bring with vs *clensed and purified minds*, freed from the *Leaven* of all *corruption*, whether in *beliefe* or *Manners*.

Wherefore we are by this admonished, to be *circumspectly aduised*, that wee come to this *Supper*, *worthily prepared*.

1. Cor. 11.

28, 31.

The *Arke of God*, was also a *Figure* of the *Lords Supper*. See in the first of *Samuel*, how the *LORD* punished the *curious looking* in it, vpon the men of *Beth-shemesh*, where ho is sayd to haue slaine *fiftie thousand*, and *seuentie men*.

1. Sam. 6. 19

Againe, the *Priest Uzzah*, was stricken of *God*, that he dyed, because hee put his hand to the *Arke*, not hauing expresse word from *God* to warrant the touching it, though hee did it then to saue it from falling, and so shewed a *good intention* to stay it vp.

2. Sam. 6. 6, 7

A dangerous thing it is for any to attempt any *endeavour* about any part of *God his holy Service*, by himselfe

sanctified though it haue a good intention of willingnesse to the same, and a presupposed conceit of acceptance before God; vnlesse it bee warranted by a speciall Commandement from God, or in his word be renewed.

Therefore it behoueth vs to entertaine a purpose of acting matters concerning Gods service, and worshippe, with a reuerent thought of the worthinesse thereof, in sobrietie and feare.

For it is not ynough, to pretend a good purpose, in doing a good thing, but it must be fore-addressed, with a precogitation of it owne Nature, & qualitie, as also with the circumstances, to which it is liable, least it be out-run with it owne shadow, and be condemned of the Lord, of whom we would seeme to be accepted for doing it.

Let this admonish vs in the action of Communicating at the Lords Table, as a matter of necessarie instruction herein; and the rather, for that this Sacrament is of a farre higher estimation and worth, then that Arke of the Covenant could be, (which was onely a Figure of it) and therefore of a greater danger to our Soules, if we Discerne not the Lords body; Because, to receiue it, is more then either to touch, or see it; as they did the Arke of God.

1. Cor. 11. 29

Oh the wonderfull Misterie of this Sacrament! Incomprehensible, being too high for the reach of thy Naturall capacitie; Ineffable, being too profound for the vtterance of thy polluted Lippes; farre exceeding the very cogitations of thy Heart, passing all thine Vnderstanding: How then may it come to bee expressed with Wordes of thy Mouth?

Oh, tremble and feare; be humbled in great reuerence, vnto an holy acknowledgment of thy sinnes, and bee heartily sorrowfull for the same; confesse them penitently vnto God, that thou mayst obtaine pardon: Prostrate thy selfe before his Throane of Grace, that hee may lay se thee vp, and giue thee Comfort in his Sonne Christ, whose Body and Blood, thou comcest to receiue.

Before

Before thou receivest it, beeing the ^a Body and Blood of thy ^b Saviour and ^c Redeemer, a ^d Lord of most infinite Maiestie; Tremble I say, now tremble and quake for very great feare, which the greatnesse of thy vnworthinesse representeth vnto thee, through a sense and feeling thereof, occasioned from an infinite multitude of finnes, committed many wayes, against that his Maiestie; and no wayes Expiable, but by his Mercies.

^a Mat. 26. 26.
28.
^b Act. 5. 31.
^c 1. Cor. 1. 30.
^d 1. Tim. 6. 15
16.

After thou hast in this manner, or therwise sifted, tryed, and examined thy selfe, as it were called into Iudgement all thy Thoughts, Wordes, Actions, and whole course of life; by which, finding thy selfe full of the Soules Leprosie, worthy to be, in a māner, abandoned from out the common societie of Men; in no wise to be admitted in this case into the companie and fellowship of the Saintes to the Lords Table: thou hast then, out of an horreur, and trembling feare of Gods Iudgement, layde vpon the Vnworthy receiuers, humiliated thy self before God, inplored his Mercie for his saluing Grace vnto a sanctified Contrition, and full Resolution of amendement and new life, in this, or the like phrased of penitent sinners confession, saying:

O ^a Eternall God, full of ^b Maiestie, who art terrible in ^c Iudgement, and yet Iust ^d when thou iudgest; I haue ^e sinned, O Lord, I haue sinned, and done euill before thine eyes; for which, I deserue to be utterly ^f reiected from out thy sight for euer: I haue not ^g Feared thee, nor reuerenced the face of thy Countenance: I haue been Disobedient, ^h and haue hardened my stiffe Necke, and not bowed it to thy ⁱ Yoake, which notwithstanding is Light and easie to be borne. I haue taken vnto mee a Whores ^k forehead, and I cannot be ashamed; Behold, I speake vnto thee, but yet I doe euill, more and more.

^a Rcue. 1. 8.
^b 1. T. m. 6.
15. 16.
^c Psal. 66. 3. 5
^d Iohn 5. 30.
^e Iere. 14. 20.
^f Psal. 51. 3.
^g Dan 9. 11.
^h Iere 3. 25
ⁱ Nehe. 9. 16.
^j Mat. 11. 29
30.
^k Iere. 3. 3.
part ^l Neh. 9. 26.

Therefore haue I Cast ^l thy Law behind my backe, and haue not hearkened to thy Commandement, that I might de-

^rProu. 22. 8. part from *my euill wayes*: For I haue *Ploughed impietie*, and
^bEsa. 59. 4. reaped iniquitie; and eaten the fruite of ^b lyes, becaute I haue
 13. trusted in mine owne wayes, and would not walke in the
Pathes of thy Saintes, as thou hast appoynted.

Hereupon it is, that thou hast giuen mee ouer, to fol-
 low the lustfull desires of my Heart, to doe that, which
 was not conuenient and meete for mee to doe; yea,
 which doing, I must needes prouoke thy heauie wrath
 and displeasure against my selfe. Woeto mee, for I haue
 departed from thee; great and much Calamitie, and Mi-
 serie, is vnto mee for my wicked life.

I haue denied Counsels; but not by thee: I haue per-
 formed my Thoughts; but not by thy Spirit: therefore
 is Sinne heaped vpon Sinne; and Iudgement vpon
 Iudgement, is reuealed against mee.

Who will now giue me *Water* to my Head, that a *Foun-
 taine of Teares* may distill from thence, into my *Eyes*; to be-
 wayle day and night my sinnes, and to lament my *Ingratitude*
 against my GOD and my Creator; my Lord, and my
 Redeemer?

What shall I say of my selfe? Or what may I alleadge
 for excuse of my Blindnesse & ignorance; of my back-
 wardnesse and slownesse; of my wilfulnesse and peruer-
 sitie; yea, of my prophaning the Sabaoths, through an
 idle absenting my selfe from hearing thy Word in the
 congregation of thy Children, publicly assembled to
 that end? For thus cherishing in my selfe the *Old man*, &
 his corrupt *Workes of the flesh*, by vaine and carelesse pre-
 tended allegations of Businesse (as if meete to be prefer-
 red to the obseruance of thy most holy diuine Siruice,
 which thou hast commanded:) I am cleane without ex-
 cuse, yea, subiect to thy Cursse; for I haue hated thy Dis-
 cipline, & cast thy Words behind me In my Heart is no
 truth, and my Hands haue wrought vnrighteousnesse.

Thou knowest, O Lord, how I haue prouoked thee
 vnto anger by my leawde inuentions; and all my offen-

ces are not hid from thee. I haue done euill, and not repented; yea, rather passing from euill to euill, haue followed greedily the wicked lustes and concupiscences of my Heart: Therefore Reproch and Ignominie is before mine eyes; Shame and Confusion hath couered my Face.

In this wofull state of obstinate and wilfull miserie, shall I approach before thee? Shall I dare to put my foote vnder thy *Table* at thy *Wedding feast*, to which, I confesse thou hast inuited mee? But I, as one vnworthy, haue made light of it, and as of a set purpose refused to come, haue with those three sorts of *Vnworthy Guestes* in thy *Ghospell* returned answer, *I pray you haue me excused.*

*Luk. 14. 16.
to the 21.*

Thou hast forbidden in thy *Ghospell*, *To giue that which is Holy, to Dogges*; and to *Cast Pearles before Swine*: And O Lord, how may I not most worthily be ranked among those *Dogges*, which stubbornly and wilfully in all my life, impugne the truth of thy *Word*.

Matt. 7. 6.

Also, how may I not be accompted, as the *Swine* which tread the *Pearles* of thy most glorious *Ghospell* vnder foote?

For there is no part of my Soule cleane; no corner of my Heart (where in deed thou oughtest be receiued) free, and voyde of filthie & most abhominably polluted Cogitations. Oh, how am I confounded with Shame! when I looke into the state of my sinfull Soule; out of which doe breath forth rotten fauours, and infectuous scents of many dreadfull annoying Sinnes.

And now I blush, acknowledging my seife farre vnworthy to taste of that *Bread*, which thou hast prepared at thy *Table*, for thy *Children onely*, of the true house of Israel, being one of those *Canaanite Whelpes*, to whom thou thoughtest it not good to cast it.

Mat. 15. 26.

Who art thou, my Lord? And, who am I, that dare approach neere to thy *Table*, and presume there, to receiue with my *Hands*, (the instruments of much wicked-

nesse; to touch with my *lippes*, (defiled with all *pollutions*;) to taste with my *mouth*, (an open *sepulchre* of filth, and corruption :) to take downe into my *stomach*, (a most loathsome *sinke* of putrifying *humours*;) that thy *Sacred bread*, feeding vnto *Saluation*, which afterwards ought to bee conueyed *spiritually* into my *Soule*, where is no *beate* of *zeale*, to concoct it, for the true nourishing of *charitie*, and *godlinesse*; without which, there can be no growing up into a perfection of the *inward man*.

Who then, as he sayd, art thou *Lord*, that offerest thy selfe in this thy most *holy Supper*? And who am I, that come to thy *Table* to receiue thee, there? Thou a *God* of wonderfull *Maiestie*; I a *worme* of great *basenesse* and *vilittie*; which beeing considered of mee, I am *fore asraide*, and in my selfe *amasedly confounded*, much *doubtfull*, whether I may, or *how* I can presume to appeare a *Guest* there, with thy *Sainets*, to *communicate*: For if I shall come *unworthily*, I shall runne into the danger of thy *iudgement*; and vnlesse thou in *Mercy* shalt make me a *worthy Recceiuer*, I shall labour in vaine.

Wherefore, seeing thou hast giuen vs thy *Body* for *Food*, thy *Blood* for *Wine*, thy *life* for our *Redemption*; I must bee emboldned, to call vnto thee, for the helpe of thy *right hand*: Supply, I beseech thee, of *thine*, that is wanting of *mine*; prepare and decke vp my heart for a *Spirituell ParLOUR*, in which thou wilt bee pleased to *eate* thy *Supper*, that the remembrance of thy merueilous benefits, heaped vpon man, by the merit of thy most bitter, but blessed *saluing Crosse-passion*, may continually *reside*, and for euer dwell in it: Who liuest and reignest, the onely *GOD* of the *Faithfull*, throughout all *Ages*, *World without end*.
Amen.

A prayer

A Prayer Consolatorie,

for the raying vp of the Soule of the
true penitent, dejected in it selfe through

the former humiliation : necessarie to

be sayd of any now prepared and
ready for the Communion.



Acknowledge, O Lord, as I have
confessed, that I am a most wret-
ched Sinner, very vnworthy to
come into thy sight, who art all
Goodnesse and *Sanctitie*; Behold
yet, Lord, O thou our louing Fa-
ther, and of great kindnesse; I
that most vnworthy Sinner, doe
approach before thee, euen to

thy *Holy Communion Table*, the Sacrament of the precious
Bodie of thy Sonne *CHRIST*, my Lord, and Sauour.

And how comel? in a presumption of Merite in my-
selfe, who am (as I haue confessed) nothing but Sinne,
and vnworthinesse? No Lord: Thy onely gracious
Fauour, and immense *Goodnesse*, which exceedeth all thy
Workes, emboldeneth mee to come to thy *Supper*. Hast
thou not made it knowne vnto mee by the mouth of
thy *Euangelistes* in thy *Ghospels*, that thou dost not re-
iect and despise Sinners, but rather callest them vnto
thee, saying; *Come vnto mee, all yee that are wearie, and laden,*
and I will ease you.

Mat. 11. 28.

And was it not thy custome, when thou wert vpon
the earth, to conuerse with *Publicans* and *Sinners*? And
when thou wert reprooued of the *Pharisees* for it, didst
thou not testifie so much thy selfe; that thou comest to call
Sinners to repentance, because they were the *Sicke* that ne-

T.

ded

ded thee, the onely Phisition of their Soules maladies, otherwise incurable.

Isay. 1. 18.

And for this cause, O Lord, it is to be confessed, that notwithstanding our *Sinnes* be the very cause of all manner *Afflictions* befalling to *Man*; yet being once washed in thy *Blood*, they are sodainely made to appeare in thy sight as *White as Snow*, pure and cleane, which before were as *Crimson*, and redde as *Skarlet*, bloodie, foule, and most filthy.

Matt. 9. 18,
19, 20, 21, 22
23, 24, 25.

For thou onely forgiuest; thou onely and none else, healest the most incurable *Diseases* of the *Soule*, be they neuer so old. Thy *Power* it is, that working by the *Faith* of the true *Beleeuer*, doth restore the dead vnto life.

And now, good Lord, thou, who in thy *life time* vpon earth, didst *companion* with *Publicans*, and *eate with Sinners*; *healing, curing, and reuiuing*, hast not changed thy *Nature*, or artlesse able in *Power*, to worke the like effectes of *Pietie* and *Mercie*: But as then louing them, thou didst call, and receiue *Sinners*, because it seemed as *Meate* vnto thee, to feede with them; and a delight, to be *conuersant* in their *companion*: Euen so now, thou being in *Heauen*, *absent in Bodie*, but *present* with Men in *Spiritu*, doest by *virtue* of the same thy comfortable reuiuing *Spirit*, call dayly thy Children, saying, *Come, and I will refresh you*.

This thy indulgent *Care* for the good of them, whom thou louest, to call them to *Repentance*, and to *salue* their running Soares of *Sinnes*, hath emboldened mee to come vnto thee, to present my selfe before thee at thy *Table*: For seeing thou *delightest* in such *Guestes*, as thy *Ghospeil* speaketh of before mentioned; Behold mee also, a notable *Sinner*, with whom thou mayest in like manner feede and eate thy *Bread*: Bee not angrie, O Lord, that I being such a one, dare offer my selfe so before thee.

Mark. 1. 32.

Thy *Ghospeils* make mention of all ill *Diseased people*, to come flocking out of all places to thee, because of thy *Divine* *virtue*, powerfull to cure; and also of thy great *Pittie*,

Pittie, ready to helpe and relieue them.

Therefore came vnto thee, the Halt, the Blind, the Lame, the Dumbe, the Maymed, and many other, and thou healedst them: For the Dumbe were seene to speake; the Maymed, whole; the Halt, to goe; the Blind, to see.

Mat. 15. 30

31.

There came also to thee, a Lepar, and thou by touching him with thy stretched forth Hands, didest heale him.

Mark. 1. 40.

41.

Many also Possessed with euill Spirits, were brought to thee, and thou with thy Word, didst cast them out, and healedst them.

Matt. 8. 16.

Neither didst thou this onely for the Children; who, as thou saydst, were first to be fedd, but, euen the Whelpes also, who were to eate vnder the Table, of the Childrens Crums; For at the entreatie of the Syrophanician Greeke woman, (who was by profession, a prophane Woman,) thou didst drive out of her Daughter, an euill Spirit.

Mark 7. 26

vers 29.

What shall I say more? May I now doubt of thy gracious Fauour, both vnto repentance of my former Sinnes, for the mortifying in mee the old Adam, and also, vnto amendement of life hereafter, for the relieuing my Soule in thee, the new Adam, who killest the workes of the flesh, and quickenest the inward man, by the power of thy Spirit?

Yet giue mee leaue Lord, to relate further thy singuler Bountie, and great Mercies of old: For the remembrance of them is delightfome, and comfortable to my Soule. I am verily perswaded, that the Teares of that Woman, a common sinner, (and so noted of the Pharisees, at whose Table thou didst sit,) were more pleasing to thee, then the Banquet of that proud Pharisee; & therefore thou didest not repell her, but rather thou didest kindly entertaine her; and by amplifying the greatnesse of her Loue towards thee, didest testifie greatly thy mercifull acceptance of it, and accordingly defending her, against the calumnious exception of the Pharisee, didest openly proclaime, that Many sinnes were forgiven her, becaule she loued much.

Luk. 7. 38.

vers. 44, 45,

46.

vers. 39.

vers. 47.

Mat. 9. 20.

ver. 22.

Mar. 6. 56

Eccle. 39.

16. 33.

Mar. 7. 37.

Mat. 11. 5.

Mark 8. 23.

24. 25.

Luk 7. 22.

f Iohn. 8. 3.

Crc. vnto the

12. vers.

g Luk 18. 13.

14.

h Mat. 9. 9.

Mar. 2. 14.

Luk 5. 27.

Mat. 26. 70

to the end of
the chap.

k Act. 9. 5.

ke vnto the
16. verse.

Luk. 23. 42.

43.

Luk. 23. 34

And the Woman: who had been diseased with an issue of Blood twelve yeares, by touching the hemme of thy Garment, was made whole.

To conclude, all the Sicke, ^b (which were layde forth in the open Streete) as many as touched thee, were healed of their Diseases.

So as it may be verified of thee that is writren, *All the Workes of the Lord are exceeding good, and, Hee giueth euery one in due season, and when need is, according with that in Marke; Hee ^d (euen thou, O Lord) hast done all things well, for, thou hast made both the Deafe to heare, and the Dumb to speake: Yea, the Blinde, ^c to see, the Halm, to goe, the Lepers, to be cleansed; and the Dead, to be rayfed.*

And hast thou been pleased in this indulgent manner to be infinitely Gracious vnto thy people, O Lord! Yea, for besides these, thou hast in mercie looked vpon the Woman taken in adulterie, and brought vnto thee, by the Scribes and Pharisees, to be iudged.

Thou hast receiued ^g into fauour the humble Publican, calling to thee for mercie.

Thou hast likewise called an other Publican ^h to follow thee, named Matthew, sitting at the receipt of Custome; and in his house didest vouchsafe to eate meate, with many other Publicans and sinners.

Thou hast pittied the Teares ⁱ of Peter denying thee.

Thou madest Paul ^k a Minister of the Gentiles, who persecuted thee in thy Saintes, to be of a Persecutor, a Preacher of thy Word among the Gentiles.

Yea, thou hast taken to thy Mercie ^l the Thiefe vpon the Crosse, confessing thee.

Where thy selfe hanging, and suffering intollerable paines, euen in thy greatest agonie, didest pray ^m to thy Father for them, who in malice through ignorance, had crucified thee.

In these, and many other infinite Examples of thy Grace, and Fauour, extended from out thy singuler and
meere

meere Bountie vpon Men; yea, Men wretched by Nature, and polluted euery way through Sinne, hast thou manifested the Truth of that thy Word, witnessing, that Thou camest into the World, to call ^a Sinners vnto repentance; who were, and are dayly those Sicke, that need the Physition, as of thine owne words before hath been sayd, euen thine owne selfe, O Lord! who onely best knowest, and also art most willing (such is thy Mercie) to heale and cure the Maladies of our Soules.

^a Matt. 9. 13
Mar. 2. 17.
Luk. 5. 31.
32.

This acknowledgeth, & confesseth thy Seruant Paul, where he testifieth, that thou madest him Strong, ^b not onely when hee had no will to doe well, but also, when he was wholly giuen to euill; as is gathered by his owne words, when before he was a Blasphemer, and a Persecutor, he was receiued to mercie.

^b 1. Tim. 1. 12

vers. 13.

Now then, shall I feare to come vnto thee, as one doubtfull of either thy Faueur to receiue mee; or of thy Will, to helpe and relieue my infirmities?

No, Lord; I come boldly into thy presence, in an assured trust, and confidence of that thy spirituall Physicke, offered mee, and promised in that thy generall Proclamation, by which thou wouldest make knowne vnto all Sinners, that thou art their Physition, saying; Come ^c vnto mee, all yee that are wearie, and laden, and I will ease you.

^c Mat. 11. 28

And, what is the Burden that thou promigest to ease them of? Euen the most insupportable, and depresseing-downe Burden of sinne.

And, what is the Ease thou offrest? Euen the Absolution from the guilt thereof; and the blessed peace of Conscience, through Grace in thee.

I come therefore, O Lord! confidently secured by Hope, which maketh mee not ashamed, to aske boldly the assistance of thy Grace; yet I come in feare and reuerence, groning vnder the burden of my Sinne, as one in a manner swallowed vp in the gulfe of my vile Indignitie; I come with bowed knees of my Heart; I come to

the

the Riuer of thy *Mercies*; I come to the running Streames of thy *Graces*.

I present my selfe before thee the true *Some of righteousness*, whose Beames reflected vpon the cogitations of my Heart, already illuminated by thy Spirit, doe geminate and double the heate of my desires I haue, to be accepted of thee, to be with thee, all the dayes of my life.

It is a great boldnesse, and presumption not pardonable, so vnworthy the least of thy fauours, to desire thy companie; which is the greatest thing that can be asked of thee, and obtained of Man.

I confesse it, Lord; but what shalt I doe fillie wretch, seeing thou hast by a Write of Citation (in a manner) summoned mee to come, being one of those, whom as it were by name thou callest to come vnto thee, euen a *sinner*, yea, the greatest of sinners, furcharged many wayes infinitely, with a hidious weight of all manner sinnes, that lie too heauie vpon my Soule, readie to be plunged into that bottomlesse Pitte of Dispaire, were not thy *Grace* exceedingly abundant; with *Fayth* and *Love* in thee; who onely canst, and must helpe mee: For, I full of infirmitie, come to thee, my *Physition*, and thou must heale mee: I, replenished with all pollution of sinne, and sinnes; to thee, the very *Fountaine of Righteousnesse*, and thou shalt iustifie mee: I, the blinde, to thee, the *brightnesse of eternall Light*: I, poore and needie, to thee the *Lord of Heauen and Earth*: I, naked; to thee, the *King of Glorie*? What is then my Supplication? What is the effect, that this my humble Petition laboureth so earnestly to obtaine of thee?

That thou, O sweete *Iesus*, my Sauour, vpon whom onely I relie, abounding in Riches of all *Mercies*, doe vouchsafe to cure my *Infirmities*, Wash my filthinesse, *Ligh-*
ten my *Blindnesse*, *Enrich* my *Pouertie*, *Cloath* my *Naked-*
nesse: That thy infinite *Goodnesse*, doe expell my execrable

21. *Tims. 1.*

14.

crable *Maliciousnesse*; thy incomprehensible *Diuinitie*, make perfect in mee, my base humane *Nature* greatly blemished, and corrupted through Sinne: So, being first purged and clesed inwardly in *Soule*, by a secret working of thy *Spirit*, securing my Conscience from all feare, for the guilt of sinne; I shall receiue thee, the Lord of Lords, and King of Kings, the true *Bread of life*; not the bare *Sacrament* onely in the outward signes; but in it the virtue of thy *Body* and *Blood* *spiritually*, and *truely*, euen thy selfe with *Fayth*, and *Loue*, O my Sauour: and in such a reuerence and humilitie; such a contrition, and deuotion; such a purpose and intention, as best may aduantage my *Soule* in thee.

Receiue mee good Lord, in mercie, that by it, I being made thine, may also, for the *Merite* of the said thy *Grace* and *Mercie*, receiue thee accordingly in *Fayth*: So my Heart, thus first created anew within mee, shall be made a fitt receptacle, and Mansion, as a *spirituall Temple* adressed for thy seruice, in which thou mayest take delight to dwell, and remaine, for the testifying thy gracious fauour, with the honouring thy name for euer.

Thou seest, O Lord, the summe of this my *humble Supplication*: Thou seest, and for thy *Mercie* sake towards mee, (manifested in the bitternesse of thy *Passion* vpon the *Crosse*, for all Mankinde,) say to my *Soule*; I am thy *Life*, *Liue*, and bee incorporate into my *mysticall Body*, as a true *Member* thereof, by, and through the benefite of the *Communion* with the *Saints*, in my *Name*.

Come then, because thou thirstest after Saluation in mee, come to the Waters. *Isa. 55. 1.*

Come, I say, vnto mee, and drinke; I will cause *Riuers of Water of Life*, to flow out of thy *Belly*, because thou belouest in mee.

I beleeue, Lord, that thy *Flesh* is *Meate* indeed, and thy *Blood* is *Drinke* in deed: And that none can *liue* by thee, *John 7. 37.*
but *38.*

^a Iohn. 56. but such as eateth a thee: for thou art that living Bread, which
57, 51. came downe from Heauen.

This is the cause, for which thy *Righteous* and *Faythfull* Children, doe zealously desire to come and feed on thee at thy *Table*, and there ioyfully to sound forth the voyce of confession and prayse, in that thy *blessed Cuppe of Saluation*.

Make mee worthie, I humbly pray thee, O Lord! to be ranked in this life, amongst this *Holy Communion* and *Fellowship*; that with them also, I may be *Glorified* in the life to come: Therefore with them, let mee, O God! the onely God of my saluation, be graciously admitted to that thy *Holy misterie*, in which is comprehended my Life through thee.

If I be sicke, and feeble, heere I shall be healed: If sound and in health, I shall by it be so preserved: If I liue, I shall be comforted: Yea more then this, for if I be dead, I shall be raysed, and quickened vnto a new life, by the power and vertue of thy *Bodie*, sed vpon in *Fayth*.

^b 2 King. 13. 21. It commeth to my remembrance, O Lord! and my Heart ioyeth to thinke of the *Miracle*, registred in thy Holy writ, of a *Dead body*, cast into the *Sepulchre* of *Elisha* the Prophet, and by the onely *Touch* of his *Bones*, to be reuiued, and made to stand upon his feete. For, if the dead *Body* of thy Prophet, was able through thy power, to worke by a touching, such an effect, as to quicken a dead *Body*: What shall not the *living Body* of the Lord of Prophets performe, as touching *Life*, to the Soule of the Belieuer?

For I know, Lord, that my Soule is no lesse dead in mee, through *Sinne*, then was the *Body* of that Man, cast into *Elisha* his *Sepulchre*. And also I am sure, that the touching, & receiuing of thy *Body* with the mouth & heart of *Fayth*, is of no lesse efficacie, and vertue to my Soule, then was that of thy Prophet, vnto him: For thy Power is as effectually working in the misterie of this thy *holy Supper*.

Supper, as it was in the Sepulchre of thy Prophet. Why then may I not expect for the like benefit to my selfe, for thy mercie in Christ, working to a better Life.

Shall a body conceived in sinne, worke a greater Miracle, then a Body conceived by the holy Ghost? And shall the body of a servant, haue a greter Prerogative, then the Body of the LORD?

Why then shall not the Body of thy Sonne, raise vp my soule, sanctified in his Blood, and conioyned to him through Faith?

Oh, let it please thee, of thine infinite Mercy, to giue me life, by meanes of this Sacrament, most humbly crauing the same; that not I may liue, but thy Sonne may wholly liue in mee, who liueth by thee, being that liuing Father.

John 6. 57.

It is written, that thy most holy King, and Prophet Dauid, admitted Mephibosheth, lame of his feete, to his table, to eate bread with him, there; The which kindnesse hee shewed him not for his owne desert, but for Ionathan his fathers sake, saith the Text

2. Sam. 9. 7.

So, Lord, vouchsafe vnto me, I beseech thee, the Communion of thy Saints, at thy Table, to eate there with them of that liuing bread.

John 6. 51.

I am also Lame, yea, Poore, and a Sinner of a polluted heart; yet be pleased, good Lord, to admit me a Guest of thy Princely Wedding, not for my sake, (who am without all worthinesse,) but for the Merits of thy Sonne Christ, my Lord, in whom thou art best pleased. I shall not feare, though he finde me there, blinde; for hee illuminateth, and giueth sight: I shall doubt nothing, though I come halting, for he will beare me up, that I shall not fall; and likewise falling, Hee shall raise me up, that I may stand: yea, and though I bee naked, yet will I not flye from his sight, as Adam did, for Hee will cloath my nakednesse with a Robe of Righteousnesse, washed in his blood: I will not hide mee, as fearing his Presence, because I am vncleane, and full of iniquitie, for Hee is the Fountaine of Mercy, from whence shall

shall arise water to purge, and cleanse me from all my finnes.

But whereupon is this so great mercy towards me, that thou, O my Father, my Shepheard, the Lord of the Angels, and glory of Heauen; Thou, O my GOD, my All, and complete goodnesse, should vouchsafe to come vnto mee, dust and Asbes, and most base Earth?

Thou commest, and offerest thy selfe spiritually, to be entertained in my heart by Faith, with all the Merits of thy Passion, in this Kingly Banquet, represented vnder the formes of Bread and Wine:

What, Lord, hath caused thy Maiestie, to descend vnto my basenesse, to dwell with me, of purpose to make me one with thy selfe?

Haue my workes premerited this so great and singular fauour?

Psal. 50. 12.

Or, hast thou neede of any my goods? Whose the World is, and all that therein is?

Pro. 8. 31.

No, Lord; But thy onely goodnesse and mercy hath caused it. For thou hast confessed, that thy delight is, to bee with the children of men.

Pro. 8. 31.

Therefore, thou being the Wisedome of thy Father, wast pleased for mans sake, to cloathethy Diuine Maiestie, with Mans Nature, that thou mightest conuerse and haue company with Man on Earth: And now being in Heauen, at the Right hand of thy Father, in Body, naturally absent from vs; yet, because of the solace, which thou tookest from the beginning in the compasse of thy earth; euen Man, the worke of thine owne hands, that thou mightest alwaies be present, mystically in the Spirit; thou hast instituted this thy Supper. In it, shewing thy selfe vnto vs, in a manner feelingly by Faith; though inuisibly to the senses, by thy Diuine Power, filling vs with vnspokeable treasures. What is this, Lord, els; but a manifestation of thy desire still to continue, as it were, thy dayly residence amongst vs. Therefore I desire thee, because I am poore and miserable; Thou seekest me, because thou art mercifull; I come vnto thee, because I neede thy

thy helpe; Thou commest to me, because thou art louing and kinde; Lord, how rich art thou in mercy? and how potent art thou in doing good after a wonderfull māner? Thou sawest a man as thou didst passe by, which was blinde from his birth; and by annoynting his eyes with clay, and causing him to wash in the Poole of Siloam, thou restoredst his sight: And to refute a false suppose of thy Disciples, who imagined the finnes of this mans parents, or of himselfe to bee the cause of his naturall blindnesse from his birth, thou wert pleased out of thy heavenly wisdom, (for thou art the wisdom of God thy Father in heauen) to instruct them in a more principall cause, for which that natural blindnes was occasioned vpon that man; euen, that the works of God might be shewed on him.

John 9. 1,
6. 7.

Luke 11. 49.

John 9. 3.

Teaching vs to know, that notwithstanding, sinne is the beginning of all sicknesse and defects, naturally, or accidentally happening to any part; or member of the body; and so to be construed, as a deserued chastisement of sinne: yet God, not at all times in punishing, hath respect to sinne, especially when a more chiefe cause, though unknowne to man, is offered to reforme the same.

As in this it seemeth the Glory of God thy Father, (whose Workes thou must worke; because hee hath sent thee into the world to that ende:) was the principall cause, that this Man was borne blinde. A worke of true Light indeede; most worthy of that Diuine Power, and vertue of thy God-head. For; as none was so fit to lighten the blind, as thy selfe who art the true light, Which lighteth euery man that cometh into the world:

John 9. 4.

John 1. 9.

John 9. 3 2.

So by woking this Miracle, which is beyond the reason of Man; (For since the world began, was it not heard, that any man opened the eyes of one that was borne blind,) was thou to bee acknowledged, the Sonne of the enerliuing God; and to bee glorified according to the same acknowledgement. For which cause; Behold here likewise, one naturally born blind from his mothers wombe, yea, verily blind, in a far higher degree, hauing his understanding darkened through sin, (which causeth ignorance of thee,) the very true darknes of the heart.

This

Iohn 17.8.

This may also be a worke of thy glory, when thou illuminating my minde, shalt thereby make me to know, that thou camest from the Father, and beleuee that Hee sent thee.

Vouchsafe then, I beseech thee, the vertue of that thy most speciall Light, which is able to open the Eye of the soule, to receiue sight, inwardly in the Spirit.

Iohn 17.2,3.

And in relieuing the milerie of this my distressed state of blindnesse, will be manifested the greatnesse of thy mercy and goodnesse, forasmuch as without all respect had of any worth in mee (which is none) thy mercies shall appeare, onely, to haue wrought the same, for, and through which thy heauenly Father, hath already adopted me for his sonne of Grace in thee, to be heire with thee, and thy saints of Eternall blisse, in his Kingdome; which Hee hath appointed and prepared for all them, whom hee hath giuen thee, confelsing, and acknowledging thy Father, and thee in him to be the onely Iesus Christ.

Rom.8.15.

Gal.4.6.

Wherefore send downe thy holy spirit into my heart, I most humbly beseech thee, to lighten the darkenesse and blindnes of my vnderstanding in the true knowledge of thee, especially now Lord, prepared to receiue thee spiritually in thy Supper, it being a signall & Pledge of thy Loue, in that Register of my admittance into the Fellowship of the Saintes with thee. For this thy Sacrament, is not onely Meate for the whole, but also Phisicke for the sicke and weake: not a strengthening of the Liuing only, but a resurrection of the dead; recreating & gladding the iust; healing also & purifying the sinners, among whom, Lord, I am the greatest, by reason of this blindnesse, & ignorance from my birth; & therefore craue of thee, who art the onely Light, to instruct my soule vnto the true receiuing of this Sacrament, the fruites whereof, is the ioy of Conscience, and a new growing up in thee, agreeable to that new Birth, and Regeneration, by the spirit of Adoption, which teacheth me, to cry in thy Name, Abba, Father.

Seeing then, O Lord, thou art all in mee, (for thou art the

the

the true Paradise of my soules; the very Light of my eyes; the onely comfort of my Life; the saluing Medicine of my wounds; the most certaine Guide of my wayes to conduct me to thy Father; the safe harbour of my peace, and tranquillitie; the staffe of my hopes; that Elect and most precious chiefe Corner-stone, vpon which my Faith is builded & pin-to an Holy Temple for thy worship;). Seeing thou onely art all this vnto mee, how can I bee any thing without thee? Yea, how can I bee but worse then nothing, not hauing thee, who must be my Joy, my Riches, and all my Treasure.

And how I may haue thee, thy selfe, (as I haue sayd, and doe confesse most gladly) hath shewed mee in that most holy Sacrament of thy blessed Supper, by vertue whereof, worthily receiued, I am made thine, and thou mine.

Come downe, come downe, Good Lord, euen now come downe, thou my onely Lord and Saviour, into the lowest and most secret partes of my Heart; (for thou art the Center thereof,) enter thou into it wholly, make thy dwelling there, that thou mayest possesse me wholly.

Come, and kisse mee with the kisses of thy mouth, for my soule is inflamed with the desire of thy Love, which is better then Wine.

Cant. 1. 1.

Powre out the sweet Sauour of thy Good Oynments, that I may haue a feeling of those thy benefits, with which thou blestest thy Children, who, if thou dronest them, must needs run after thee.

Verf. 2.

Ver. 3.

I haue sayde, I will not suffer mine Eyes to sleepe, nor my Eye lids to slumber, nor the temples of my head to take any rest, vntill I haue found out a Place in my Heart for thee O LORD, and a Tabernacle in my Soule, for thee, O GOD of Iacob.

Psal. 132.

Verf. 4, 5.

Ver. 5.

And doe thou not answere mee, when thou sayest, Arise, and come thy wayes.

Cant. 2. 10.

Come to my Supper, Feede there vpon mee, and I will Sanctifie it vnto thee, that thy Sacramentall Feeding by Faith, may

may

may be the spirituall worthy receiving of mee wholly into thy Soule.

So shall my Spirit abide with thee alwayes, in the abundance of all Love, and Charitie, and true Obedience to the Will of my Father, that by imitation of mee, thou mayest be made all one with mee for ever; And so, I living in thee spirituallly heere on Earth, thou in the end mayest live also with the Saints in Heaven eternally. It is thy voyce, that speaketh thus vnto my Soule; Oh, how is it comforted in thee? How readie doth it now arise at thy call? And how boldly doth it come to receive thee? It will not now say any more, it is Blinde, for thou art the very Light, that dwellest in it. Neither, that it is Poore, for thou art the fulnesse of all Treasure, that possessest it: Bee thou therefore blessed in all thy Mercies, who livest, and reignest throughout all ages, world without end. Amen.



Dogmaticall Instructions, vpon the Lord his Supper:

BY.

Questions, and Responses.

Of the Lordes Supper.

Question.



Tell mee, why come you to the Communion Table?

Ref To communicate there, with the Faithfull, in the Lordes Supper, as is commonly said, To Receive.

Q. What is this, you call, The Lordes Supper?

R. It

R. It is a Sacrament.

Q. What signifieth a Sacrament?

R. A Sacrament, is called a Ceremonie,^a instituted of God;^b And appoynted unto his People.^c

Q. To what ends?

R. * To manifest, & scale vp the Promise of^d Grace contained, and expresse in the Covenant of God.^e

Q. How doth a Sacrament manifest the promise of Grace?

R. By representing in the similitude of externall things, to the Eyes, as it were, of the beleevers, the Sacrifice of Christ, and efficacie thereof.^f

Q. How doth a Sacrament scale vp the Promise of Grace?

R. As it is the Testimonie of God himselfe, to testifie, and assure, that is promised thereby.^g

Q. What is that?

R. It is considered in three things: to wit, 1. In the Forgiuenesse of sinnes; 2. In the Grace of the holy Ghost: 3. And in the Life everlasting.

Q. By what meanes are these assured?

R. By the sacrifice of Christ onely, once offered.^h

Q. To whom?

R. To the Faithfull;ⁱ who only are the worthy Receiuers.

Q. You have spoken hitherto of the Nature of a Sacrament; now tell mee, how manifold is a Sacrament?

R. Twofold: 1. Baptisme, and 2. The Lords Supper.

Q. You say truly touching the Number, according to Christes first institution: for Baptisme succeedeth in the place of Circumcision.^k And the Lords Supper, in the place of the Pascall Lambe.^l To come to the Lords Supper; Tell mee, how many are the Partes of this Sacrament?

R. The Partes are two: 1. One is Earthly and visible: 2. Th'other is Heauenly and inuisible.

Q. Which Part is Earthly, and visible?

R. The Bread, and the Wine.

1. a.

2. b.

^aExo. 12. 26.

27.

^bDeu. 12. 32.

Gen. 17. 10.

* 3. c.

^dGen. 17. 11.

^eGen. 17. 7.

^fHeb. 9. 15.

^gPsal. 81. 6.

Rom. 4. 13.

^hMat. 26. 28.

ⁱIoh. 15. 5.

^kColo. 2. 11.

12.

^lLuk. 22. 15.

6 f.

7. g.

Q. How

Q. How happeneth that these earthly, and visible parts, are in this Sacrament?

R. Because they are so appointed, as by commandment from the Lord in expresse words.^a

^a *Matth.* 26.
26, 27.

Mark 14.
22, 23.

^b *Matth.* 26.
26.

^c *Matth.* 26.
28.

vers. 26, 27.

Q. What is the heavenly, and invisible part of this Sacrament, called the Lords Supper?

R. The ^b Body of Christ, signified in the Bread, and his ^c Blood, represented in the Wine. The which both Bodie and Blood, are taken of the Receivers; the Bodie eaten, the Blood drunke.

Q. How may this be so?

R. After a Spirituall manner; and yet truly and in very deede; For as Bread hath a naturall facultie to nourish our bodies; so the Body of Christ exhibited in this Supper, hath a Spirituall power to feede our soules, through Faith.

Also, as Wine doeth exhilarat and make glad the hearts of Men, and refresheth the bodily strength: euen so Christs Blood, represented in it, and ministred vnto vs at this Supper, doth refresh, relieue, and cheere vp our soules by Faith; for after no other maner, can we receiue the Bodie and Blood of Christ in this Supper. And in this sort taken; we may as fully assure our selues; that wee are true partakers of Christs body, and Blood; as we know, that it is Bread and Wine, which from the Ministers hand, wee haue receiued with the mouth, into the Stomacke.

Q. You say not, that the Bread and Wine are transformed into the Body and Blood of Christ, Really?

R. No. For this were to auerre the Papisticall most absurde and hereticall Transubstantiation, which is derogatiue to the truth: Annihilating and making voyd the Nature of the Sacrament, which must necessarily consist of a Matter, both Earthly, and Heavenly, Visible, and Invisible: otherwise it cannot be no true Sacrament.

Q. This Supper then, was not instituted to bee a Sacrifice, offered still, to GOD the Father, for Remission of finnes?

R. As you say. For Christ in as much, as he dyed vpon the

the Crosse for vs, offering vp himselfe there, a most perfect, and sufficient Sacrifice, ^{once} for euer, for the purging of our finnes; hee hath thereby washed away the guilt of the sayd our finnes, by his Blood, so as there is no need of any more ^b Sacrificing for sinne.

^a Heb. 10. 10.

^b vers. 18.

Q. What then is now left to vs, to doe?

R. Wee are by a strong, and steadfast Faith, to secure our Consciences in Christ onely; which is the true, and profitable wee are to reape, and take inwardly in our Soules, by this his euermlasting Sacrifice, represented heere, in this his Supper.

^c Iohn. 6. 47, 48, 51, 54.

Q. Tell mee, What are wee further to performe, that wee may become Worthy partakers of this Supper?

R. Wee must search and sift our selues, to finde out, whether wee are the true Members of Christ, or no.

^d 1. Cor. 11. 28.

Q. What are the True Signes and Notes, to discouer the same?

² Cor. 13. 5.

R. They be foure speciall, viz. 1. A True Repentance for finnes: 2. An assured Hope of God his mercie through Christ, with a thankfull remembrance of our Redemption, purchased to vs, by his Death onely: 3. A serious and earnest Resolution, for a Godly life, euer hereafter to be ledde by vs: 4. A sincere Godly loue, from the Heart, towards all Men, without Hypocrisie, and Dissimulation, or any pretence of Malice.

If you rightly vnderstand this, and accordingly doe purpose, as much as in your selfe lyeth, (all pretended excuses of infirmities set apart,) to performe, by the helpe of God; You may worthily be a Receiver, of this the Lordes Supper.

V.

Anima.

Animaduersions vpon the former Instructions. touching the Confirmation of the same.

The Lords Supper to be a Sacrament.

1. a.

a Mat. 26. 28

b Luk. 22. 29.

c 1. Cor. 11.
25.

THE wordes of the first Institution doe argue, that the *Lords holy Supper*, is a *Sacrament*, pronounced thus by *Christ* himselfe. *This is the Blood of the New Testament*; Or as it is in *Saint Luke*: *This Cuppe is that New Testament in my Blood, which was shed for you*; In the same wordes spea-

keth *S. Paul*: *This Cup is the New Testament in my Blood*.

To be noted, that here the word *Cuppe*, is figuratiuely meant, for the *Wine* contained in the *Cuppe*: And the *Wine*, sacramentally is the *Blood*, by which the *New Testament* is figured, and vnderstood; because it was a custome in former times, to confirme, and ratifie *Covenants* by blood.

2. b.

Exod. 12.
25, 26.

A Sacrament to be a Ceremonie.

Moses sheweth in *Exodus*, where he instituted the *Passouer*, willeth the *Elders of Israel*, when they shall come into the *Land of Promise*, to keepe the *Passouer*, calling it there, by the name of a *Ceremonie*.

3. c.

A Sacrament to manifest and seale the promise of Grace.

BY manifesting the *Promise*, the *Faithfull* are instructed in the *Mysterie of saluation*: By sealing they are perswaded of the truth of the *Promise*, and so confirmed in their *Faith*. But to be vnderstood, that in the *Sacrament*, there is no vertue of it selfe, to perfourme this, and therefore, no otherwise meant, then as the holy *Ghost* by it worketh

a worketh the same. Tee are^b sealed with the holy Spirit of^a Ephe. 1. 13.
Promise. ^b Ephe. 4. 20.

And this working of the Spirit is free : exempted from
Place, Time, Measure, and Qualitie, as Saint Iohn seemeth
to argue it, from the Nature of the^c Winde, blowing whether ^c Iohn. 3. 8.
it listeth.

4.d. That a Sacrament is but two-fold, in the
New Testament.

THE truth hereof is layd forth, and argued, by the
same number of the Sacraments of the Olde Testament,
to which those of the New, are true Correlatiues.

The Sacraments of the Olde Testament, are : 1. Circumci-
sion, 2. and the Passeouer. viz. two in chiefe. Therefore in
the Newe Testament : 1. Baptisme, and the 2. Lords supper :
and no more, as is before shewed.

But further thus to be noted, that as none was to be ad-
mitted to the Passeouer, but first circumcised, as it is sayd;
No uncircumcised person shall eate thereof : so in like manner ^{Exod. 12. 48}
may none receiue the Communion, to be partaker of the
Lords supper, with the Faithfull, but such as haue beene
baptized with them, into Iesus Christ, and his death. ^{Rom. 6. 3.}

And further to bee vnderstood, that the Supper of the
Lord, is not onely a Sacrament, but also a Sacrifice Eucha-
risticall, that is, of giuing of Thankes in a reference to
that of the Passeouer, which bare the Type and Figure of
Christs Sacrifice vpon the Crosse.

For, as in it, a Lambe was exhibited, ceremonially, and
killed, for a memorie of the People of Israel deliuerance
out of the bondage of Egypt, to be celebrated with Thankes-
giuing. ^{Exod. 12. 27.}

So in the Lords supper, is the body of Christ eaten, and his
blood drunke representatiuely, in the Formes of Bread and
Wine, but yet truely by Faith; and that, in remembrance,
that hee, by his Passion and death vpon the Crosse, deliue-
red vs, from out the power of the Dewill, and this re-

1. Cor. 11. 23

membrance to be had and prosecuted of vs, with Praise, and Thanks to his blessed name. 1. Corin. Where Saint Paul testifieth it was that himselfe had received of the Lord.

Sayd also to be *Sacramentes*; inasmuch as, they haue reference to these former already mentioned, by a representative signification, of a promised Grace.

a Leuit. 14.

Pacifications, vnder the name of *a Washing*.

7, 8.

Sacrifices, in the name of *b Expiation*.

b Leuit. 1. 4.

and 4. 20.

16. 7. 10

the 30.

For Purifications, which were by *Washing*; signified, the Sinnes of the Faithfull, to be washed and cleansed, through the Blood of Christ; and so dayly to be washed, by the holy Ghost.

c Heb. 9. 26,

28. and

Hebr. 10.

12. 14.

Also *Sacrifices*, which were by *Expiation*, and satisfaction for Sinnes; prefigured the death of Christ, to be a Sacrifice by himselfe, offered for *c Sinne*. Thus, by a kind of reference to Baptisme, and the Lords Supper; they may be accepted for *Sacraments*, in a generall signification: But the chiefest, and most proper for vse, and application, are those *Two representative Sacraments*, as is sayd: And so the *Sacramentes* of both the Testaments; as touching the things signified, are one and the same in all poyntes; yet are they differenced, both in the 1. manner of signifying; and also in the 2. euidence of signification; As in the 10. and 1. to the Hebrews is argued, That the Law had onely the Shadow of things to come, and not the very Image of the things: Therefore the old Sacraments did figure Christ, as hee was to come; But the New figureth, as already exhibited in the Flesh, and come: which sheweth, that the New Sacraments, are in signification more cleare and euident, then the Old; because they represent a thing already done, and preached by the Gospell for a truth.

Baptisme,

s.c.	{	Baptisme,	{	In place	{	Circumcision.
		The Lords				of the
		Supper.				

SO it is, that the *Sacraments* of the *Ghospell*, were represented in the *Sacraments* of the *Law*, and therefore haue a correspondence with them, both in the
 1. *Number*, and 2. *Things signified*. In the 1. *Number*, because they are two, and no more. In the 2. *Thing signified*, because in euery respect, they are both the same, as saith Saint *Paul*.^a Which place also argueth, the number of *Sacraments*, (as are alleadged) by the words of *Baptized*,^b did *Eate*^c the same spirituall meate, and did *Drinke*^d the same spirituall *Drinke*; euen the spirituall *Rocke Christ*.

1. Cor. 10.

2, 3, 4.

a vers. 2.

b vers. 3.

c vers. 4.

6.f. The partes of the *Sacrament* of the *Lords Supper* are two: and true, correlatiuely,

The	{	Bread,	{	The	{	Bodie	{	of Christ.
		Wine,				Blood		

For otherwise the *Nature* of the *Sacrament*, could not consist, and be knowne what it were. Neither can any other *Partes* be assigned, because these expressely are in the *Institution* of *Christ* himselfe, so appoynted, and mentioned. Besides, they are very opposite, and fitte, to represent vnto vs, the very liuely crucifying of *Christ*. For, in as much as the *Flesh* of *Christ* was crucified for vs, in that respect, it is made to vs the *Bread of Life*; for hee is the *Food*^a of our *Soules*.

Iohn 6. 51.
to the 59.

And the similitude in these externall *Elements*, holdeth as well for this poynt, as the preaching of the *Ghospell*, which also representeth *Christ* his *Passion* vpon the *Crosse*, if we beleue

Gala. 3. 1.

Gala. 3. 1.

beleue S. Paul where hee sheweth, that by preaching, Christ was as lively set out vnto them, as if they had seene him crucified with their eyes, & therefore in the verse following hee telleth them, that the graces of the spirit, which they receiued vpon the same, were by Fayth conferred vpon them, as Seales of the Truth of that Gospell preached, touching Christ crucified.

Iohn 6. 51.

vers. 55.

And therefore the chiefe Partes, and full scope of this Sacrament, is, to send vs to Christes Crosse, where that Promise was fully exhibited, and compleated, concerning the Life eternall, assured to all the Faythfull, by eating the Flesh of Christ, and drinking his Blood: Because, that Flesh is Meate in deed; and that Blood, is Drinke in deed, so testified by him selfe there.

vers. 56.

Wherevpon that former Assertion, hath a necessarie consequence, in asmuch as by reason thereof, there is a mutuall spirituall union, and coniunction of the Faythfull with Christ, auerred in the word Dwelling, which there Christ vseth.

7.g. The Bread and the Wine, earthly, visible partes.

Mat. 26. 26.

Mar. 14. 22.

Luk 22. 19.

IT may not be denied of any, that will acknowledge truth, but that Christ, when he first instituted this holy Supper, 1. tooke Bread, and 2. brake Bread and 3. gaue Bread to his Disciples visibly, which they saw, and touched, and did eate: So as of necessitie, wee must haue visible Bread to eate at the Communion: and if so, it is of an Earthy qualitie, subiected to the outward senses, and to be felt; otherwise, neither Christ his owne example alleaged by Matthew; nor his expresse Word for the taking it, as hee gaue it, Marke; can stand firme and good: which were impious to say; for Christ not onely brake Bread for a certaine true signe and taken of his Body, to be broken; but also commaunded to eate the Bread so consecrated by breaking, as a sure Pledge of his Body broken; that is, Crucified.

S Paul

S. Paul deliuereth it to the Corinthians, in the same manner, as himselfe receiued it of the Lord. 1. Cor. 11. 23

Besides, this breaking of Bread, is an essentiall Ceremonie, without which, the Sacrament can not stand in force, because it apperteineth to the end, for which it is vsed, euen to represent Christes crucifying; for it must be done, in Remembrance of Christes death. Luke 22. 19. 1. Cor. 11. 24

The same reason is, of the Powring out of the Wine, compared to the shedding of Christes blood, prooued by the former Testimonies alreadie cited; and by Luke, This Cuppe, is that new Testament in my Blood, which is shed for you. Luk. 22. 20.

8. h. After a Spirituall manner.

A plaine trueth irrefragable; for how can else the Faithfull be assured in their Consciences, of the Promise of Remission^a of finnes, and of Life^b eternall, which haue no warrant thereof, but by Fayth apprehending it, as the Fruite of Christ crucifying, and of his Death; whereby they haue a knitting together with Christ, and an engrafting in him, through this communion of the Body, and the Blood of Christ, represented and exhibited, vnder the formes of Bread and Wine. 1. Mat. 26. 28 b Iohn 6. 51. 53, 54, 58. 1. Cor. 16. 16 17.

Therefore, let it not enter into the Heart of a Christian, that will be a true Disciple of Christ, to thinke, much lesse to professe by word of mouth, that, this Bread, and this Wine, can be eaten and drunke of him otherwise, then by Fayth: For, the foode of our Soule must haue a correspondence with the Nature and qualitie of the Soule it selfe: But the Soule is meereley spirituall, and therefore the Foode in like manner, ought to be spirituall, euen Christ himselfe. Iohn 6. 35.

It followeth then, that none can be partaker of him, but after a spirituall manner; in as much as, his Flesh giueth life, not of it owne Nature, but as it taketh Power of the Father, to giue life; For so the wordes of the Text doe purport, thus: As the liuing Father hath sent mee, so line I by Iohn 6. 57.

the Father; and hee that eateth mee, euen hee shall liue by mee,

9.1. You say not, that the Bread and wine, are transformed, into the Body, and Blood of Christ really?

THis is the foule, and both impious, and ridiculous Errour, yea, Heresie of those *Papisticall* Ingeners of vncouth and blasphemous vsurping *Catholicisme*; who metamorphoze the *Lords Supper* into a *Sacrilegious Masse*, making the simpler sort, of credulous people, their *Profelites*, to belecue, that after *Consecration*, which is, after a demurmuration of the five Wordes (*For this is my Bodie:*) the Bread presently to be transsubstantiated into the *Bodie of Christ*, and so by an offering vs *Christ* Idolike, in this manner created of the *Priest*, the *Simmes* of all them, for whom in speciall that *Masse* is celebrated, whether *alive*, or *dead*, and in *Purgatorie*, to be expiated and fully purged.

To insist somewhat in this Argument, for the better satisfying of some, vnto an instruction of the Truth, which is, that the *substance* of Bread remayneth, after the *Wordes of consecration*, as they call it, vttered by the *Masse Priest*.

John 6. 55.

First, it is certaine, that *Christ*, by this Bread, as a thing likened vnto it, was willing to teach vs, saying; *My Flesh, is Bread indeed; and my Blood, is Drinke in deed:* Therefore, of necessitie, it must be true Bread; that we may certainly conclude, Our *Soules*, as truely to be nourished, and fedde, with the *Body of Christ crucified* for vs, euen, as our *Bodies* are truely fedde by that Bread, broken to vs at the *Communion Table*. And of this Truth, we are sufficiently secured, by that Testimonie of *Paul*, where to prooue, that all the Christians of the *Household of Fayth*, are

1. Cor. 10. 17

one

one Bread, and one Body, is alleadged the *communitie* they haue with *Christ*, and one with each other; for wee are all partakers of one Bread, sayth the Apostle.

If then wee will that the *Analogie* hold, (for otherwise it is no *Sacrament*, if it haue not a *similitude* of that thing, whereof it is a *Sacrament*, as Saint *Augustine* speaketh.) Adding thereupon, that the *Sacrament* of the bodie of *Christ*, is after a certaine manner, the very *Body* of *Christ*: wee must needs graunt that it is true *Bread*, which is ministred at the *communion Table*. For in deed, as many *Graines* beaten into *Flourre*, and kneaded, make one *Bread*; so many *Faythfull*, knitt through *Charitie*, (the true bonde of christian societie,) doe grow vp together into a *Bodie*, and make one *Church*, and *Congregation* in *Christ*.

Epist. 23. ad
Bonifacium.

Againe, as not that *Water* which gushed, and flowed out of the *Rocke* which *Moses* strooke with his *a Rodde*: Nor the *Water* with which *Iohn* baptized *Christ* in *b Iordan*: Nor yet the *Water* of our *Baptisme*, is, or at any time was turned into the *Blood* of *Christ*, whereof notwithstanding it is, and hath been a *Sacrament*: So, not the *Wine* also of the *holy Supper*; is changed into the *Blood* of *Christ*, of which it beareth the *Figure*, and is a *Sacrament*.

a Num. 20.

10.

b Mar. 1. 9.

Neither doth this disagree from the sense of the words of *Christ*, which dependeth wholly vpon a *Metonymie*, by which the name of a thing signified; that is, his *Body*, and *Blood*, is attributed to the *Signe*, viz. *Bread* and *Wine*: And this *Metonymicall* kinde of speech, is very vsuall in the *Scripture*, where mention is of the *Sacraments*.

So is the *Circumcission*, the *Couenant* of *God*, betweene him, and his *People*.

Gen. 17. 10.

So, the *Paschall Lambe*, was the *Lord Iehouah* his passing through the *Land* of *Egypt*.

Exo. 12. 11,

12. 27.

So,

Exod. 17. 6.

1. Cor. 10. 4.

So, that *Rocke* in *Horeb*, out of which streamed forth Water in the Defart of *Zin*, was *Christ*: As the *Lambe* was the *Passouer*; that is, not the thing it selfe, but the signe, signifying it: and therefore *S. Paul* calleth it there, *The spirituall Rocke*.

This beeing a *Trueth* (as it cannot be denied) it must needes follow, that *metamorphosing* of the *Bread*, and *Wine*, into the very *Body*, and *Blood of Christ*, by a *masking Transubstantiation*, is excluded from the *Sacrament* of the *Lordes Supper*.

For it is vaine, and most wickedly blasphemous, that pretended Allegation of *Gods Omnipotencie* in this case, which the *Papists* (wrangling Aduersaries to the Truth) haue imagined, to maintayne, that *Christes body* is both in *Heauen*, and in the *Bread of the Supper*: For the *Question* is not of *Gods Power*, but of *his Will*.

Hebr. 2. 17.

Hebr. 4. 15.

And, is it not said, that, *In all things, hee was made like vnto his Brethren*, yet without sinne; and that it behooued him so to bee, both touching *Nature*, and the *qualities* also; otherwise, how could hee be our *High Priest*, to reconcile vs to *GOD*, vnlesse hee had been touched with a feeling of our *Infirmities*?

From whence is gathered, a necessarie inference of this Conclusion, viz. Therefore *God his Will was*, that *Christ* should haue, *A finite, circumscrip^t Body*, consisting of all the dimensions, complete and perfect.

Titus 1. 2.

Hebr. 6. 18.

Num. 23. 19

2. Tim. 2. 13.

Iam. 1. 17.

Besides, though *God is omnipotent*, hauing all *Power* in himselfe to doe all things, without resistance; yet, hee cannot effect meere contradictories, and opposite in *Nature*; to wit, that any thing may bee, and not bee, in one, and the same time; because, hee cannot lie: For, *GOD* is not as *Man*, that hee should lie; neither denie himselfe; For, this is plaine against his *Nature*, in which, is *No variablenesse*, nor shadow of turning

And what is of a more contrarietie, and repugnancie in it selfe, then *Christes Body*, to be a true *Body*, and no

true Body; for, if a *true Body*, it is *Finite*; if not, *Infinite*: Therefore, the generall Conclusion is, that seeing the *Body of Christ*, is taken up into *Heauen*, out of this World, and there must continue, Till the time that all things be restored; it followeth, that, for this reason, the *Body of Christ*, being *Finite*, cannot be *Euerywhere*, nor in the *Bread* of the *Supper* be conteyned: And, in saying, that the *Body of Christ* is in *Heauen*, whither it was caried, which is *Scripture*, and no where else, there to be conteyned, after the manner of a *true Body*, Till the time that all things must be restored; wee doe not yet confine it, within a limitation of some certaine place in *Heauen*, as the *Aduersaries* charge vs falsely; but we thinke, and say; that it is there, free, and exempted from all circumstance of Place, as most may seeme agreeable and conuenient to that celestially Glorie, signified in the wordes of, *Sitting at the Right hand of God*.

Act. 1. 9. 10.

11.

Act. 3. 21.

Luk. 24. 51.

Act. 1. 9.

Mar. 16. 19.

But see, how they are *fleshly ingenious*, to deuise new Couertes, for the cloaking of an *old Lie*, which otherwise they could not maintaine.

They say, that the *Body of Christ*, howsoeuer it bee *visibly* in *Heauen*, yet in the *Bread* of the *Supper*, it may *inuisibly* bee conteyned.

As they can alleage no Testimonie of the *Scripture*, to prooue this; so, let it seeme no meruaile, that they vnadvisedly, doe contradict themselves herein: For, How can it be affirmed for trueth, that the *Body of Christ*, is in the *Bread* of the *Supper*, both *Substantially*, *Really*, and *Body*, and also *Inuisibly*?

For in asmuch, as *Visibilitie* can by no meanes be separated, and remooued, from the substance of an *humane Body*; it must of necessitie be graunted, that wheresoeuer the *Body* of a *Man* is *substantially*, there also to be *visibly*.

a Mar. 16. 14

Christ, after his *Resurrection*, appearing to the *Eleuen*,^a where they were assembled, the *Doores*^b being shut, maketh manifest prooffe hereof, when as they, being afrayde,

Luk. 24. 33

36, 37, 38, 39

b Ioh. 20. 19.

suppo-

supposed they had seene a Spirit, he shewed then *his hands and feete*, saying, *It is my selfe, handle mee, and see*; for a Spirit hath not *Flesh nor Bones*, as you see mee haue: Reasoning, as it were of purpose from the *Adiunctes* of a true Body, which were, *Sight, and Touching*, that hee was present there among them in *Body substantially*.

Mat. 19. 20. Again, though it be denied that Christes body, is in the *sacramentall Bread*, as hath been said: Is it therefore to be obiected, *Christ himselfe* to be altogether absent from his *Supper*, receiued of his Children? Or the *Bread and Wine* there, to be bare idle *Signes*? For *Christ* in deed, and truly, is present by the *Power of his Spirit*, wheresoeuer two or three shall be gathered together in his Name; And listeth vp to himselfe in *Heauen*, through the *Promise* of the *Ghospell*, the *Heartes* of the *Faythfull*, to contemplate there, euen in that *celestiall true Sanctuarie*, the *Sacrifice* offred vpon the *Crosse*; and so through *Fayth*, feed thereon, vnto *life euermlasting*. Amen.

Iohn 6. 51,
52, 53, 55.

An Exposition vpon the Wordes of Christ, occasioned by reason of a doubt, of the Iewes-Capernaites, about the eating his Flesh.

vers. 51.

vers. 52.

CH R I S T teaching in the *Synagogue*, at *Capernaum*, sayd; *I am that liuing Bread, which came downe from Heauen*; If any man eate of this *Bread*, hee shall live for euer: And the *Bread* that I will giue, is my *Flesh*. &c.

vers. 53.

The *Iewes Capernaites*, striuing among them selues, said; *How can this Man giue vs his Flesh to eate?*

vers. 55.

Hereupon *Christ* replyeth, and telleth them, that Except they eate the *Flesh* of the *Sonne of Man*, and drinke his *Blood*, they had no life in them.

Rom 8. 5.

And to perswade them thereto, hee pronounceth in plaine wordes, that, his *Flesh*, is *Meate* indeed; and his *Blood*, *Drinke* indeed.

It is true, that S Paul speaketh: *The fleshy Man, sa- Rom. 8. 5.*
nour, the things of the Flesh.

Nomervuaile then, if these *Capernaits*, understanding *Christes* speech, of the *eating the living Bread*, which he called, *his owne Flesh*, after a literall construction, condemne it, as not vnderstood; and so reiect it, as absurd, and idle.

To these, and all such, being *meerely Naturall*. I may well apply the saying of S Paul, that they *perceiue not the things of the spirit of God*; For, they are *Foolishnesse*, vnto them; neither can they know them, because they are, *spiritually to be discerned*. 1. Cor. 2. 14.

To discuss this Doctrine being both very necessarie, to be rightly vnderstood, and most comfortable to the Soule; two Questions are to be propounded & laide open.

1. What manner Food, the *Flesh of Christ* is.

2. After what manner, & how it is to be eaten of vs.

The like two Questions, are of *Christes Blood*.

1. What manner Drinke, it is.

2. After what manner, to be drunke of vs.

The Exposition.

A *Man* consisteth naturally of two Partes: 1. an Inward part, viz. the Soule: 2. an outward part, viz. the Body.

These two Partes, as they haue a *Consistencie* in Man, by a naturall coniunction, yet in Nature distinguished; so for the maintayning, & vpholding the sayd Consistencie, they are to be fedde, and nourished, after the qualitie of their kinde, in a distinct manner, by a Food, giuing correspondence to their Nature, in seuerall.

For this cause, I say, for asmuch as *Christ* will haue his *Flesh* to be Meate, & his *Blood* to be Drinke; that therefore, his *Flesh*, and *Blood*, be either corporall Meate, and Drinke, or spirituall; for, in one of these two senses, they must necessarily be taken. If Corporall, there must be a Mouth to
 eat

eat it; Teeth, to chew it; a Gullet, to swallow it; a Ventricle or Stomacke, to digest and concoct it; that so, being reduced into that *White-uyce*, which engendreth *Blood*, (the *Fountaine of Life*,) it may aptly be distributed into euery part of the Body, and be conuerted into their Substance, for nourishment.

The very same in all poynts, is to be affirmed of *Christs Blood*; if it bee corporall *Drinke*: For, *Corporall*, both *Meate*, and *Drinke*, is such as serueth onely for the feeding of the *Body*, and is vsually, and properly called *Meate* and *Drinke*, visibly, and sensibly; and so to be taken.

But how absurde, and against all common Sense and Reason is it, to be sayd, that *Christs Flesh*, and *Blood*, is corporall, and feelingly to be used.

And if not *Corporall*, then surely *Spirituall*, (for no third kind of Food can be alleadged:) And besides, there is a *Spirituall Food*, which is appropriated to the *Spirit*, and *Soule* of *Man*, by which onely it is fedde and nourished; and for this reason, hauing a similitude of *Meate*, properly so tearmed, it is sayd, to be *Meate* also, by a *Metaphor*: because, as *Meate*, (properly called *Meate*,) nourisheth the *Body* vnto a temporall *Life*; so, this *Spirituall Food*, tropically called *Food*, nourisheth and cherisheth the *Spirit*, and *Soule* of *Man*, into *life Eternall*; And that by the vertue and power of the *Godhead*, conferred vpon the *Flesh* of *Christ*, (otherwise, of it owne Nature, it were but *Flesh*, nothing auailable,) which, by that meanes, giueth *Life* to the *Faythfull*, in manner, as it issuing from the *Father*, liueth in it selfe.

Neither may I seeme to erre herein, hauing that Testimonie of *Christ* himselfe, vrging the prooffe of this sayd Truth, in these wordes.

Iohn 6. 63.

It is the *Spirit*, that quickeneth; the *Flesh* profiteth nothing: The Wordes that I speake vnto you, are *Spirit*, and *Life*.

For, what other sense can the Wordes carrie, but this; that, the *Flesh* of *Christ*, profiteth nothing vnto eternall *Life*,

eaten

eaten Corporally : but it is the *holy Spirit*, quickening the *Heartes of the Faithfull*, that worketh vnto life, in as much as it moueth them to beleue steadfastly in *Christ*, and so, to eate his *Body*, and drinke his *Blood*, *spiritually*; that is, by *Fayth*.

The opposition of the *Spirit*, and of the *Flesh*, in their *Attributes*, may seeme to warrant this interpretation, *The Spirit quickeneth*; *The Flesh profiteth nothing*, as it is *Flesh* of it owne *Nature*, as is sayd; *Ergo*, seeing it is necessarie vnto *Saluation*, to eate *Christs Flesh*, not by the helpe of the *Teeth*, *Corporally*; we must haue, the quickening of the *Spirit*, which effecteth the same in deed, by his owne power, through *Fayth*.

Hitherto is it shewed, what manner of *Food*, the *Flesh of Christ* is, represented by the *Bread*, in this *holy Supper*. Yet, more fully to thy vnderstanding, for a better satisfaction thereof, it shall not be amisse to shew also, how the *Flesh of Christ* is made *Food*, and *Meate* for vs.

Of this, let vs receiue instruction, out of the wordes of *Christ*, saying; *And the Bread, which I will giue, is my Flesh, which I will giue, for the life of the World*. John. 6. 51.

In these last wordes (*Which I will giue for the life of the World*), that one word (*which*) being rightly vnderstood, will manifest the manner, how, the *Flesh of Christ*, is to be a *Food* vnto vs: For by (*Which*) is meant (*in as much as*, or *how farre forth*); that his *Flesh* is to be giuen, for our *Life*, vnto death, as an *holy Sacrifice*, offered to *God the Father*, of him, as *Priest*.

If not taken in this sense, there must needs follow, by a false exposition of the word, an absurd diuision of it: *Generall*, in many particulars, as if *Christ* had a double, and two-fold fleshy *Nature*, by two *Bodies* naturally distinguished; one to be giuen, for the *Life of the World*; and another, reserved to himselfe; and so, *suffering*, and not *suffering*; *crucified*, and not *crucified*; *dying*, and not *dying* as touching his whole humane *Nature*: which to affirme,

were

were blasphemous, being aduerse to the *Articles* of the *Creede*; which teacheth the truth of *Christs Flesh*, to be but *one onely*.

² *Iude* 19. The man, that hath no further light of knowledge, then what his *Mother* might seeme to haue conferred vpon him in her Wombe, is that *Naturall*, in *S. Iudes* Epistle, *hauing not the Spirit*. And as hee speaketh in the tenth verse, *Corrupt themselves in those things they know naturally, as Beastes*.

¹ *Cori.* 2. 15 For none can truly vnderstand, and *discerne all things*, but the *Spirituall Man*, sayth *S. Paul*. Therefore, I doe here deprecate all preiudicating and conclusions, requiring a *Minde*, humbled in it selfe to the *Truth*. It is the *single Eye*, that dischargeth the *single trust*. *GOD* send vs his *Children*, that *Eye*, in the *Mysterics* of his *Word*. I say then, and doe speake it vnto the *intelligent Reader*, nor weaned to his *Will*, nor seduced by *saile* *illusions*, from the *Truth*, to beleue them easily, without trying the *Spirits*; (for, a light beliefe, is no true, and sure document) I speake as vnto them which haue understanding. Iudge yee what I say. That the former exposition of the word (*which*,) may well, and consonantly be adhibited, to the wordes of institution of the *Supper*, when *Christ*, breaking the *Bread*, and giuing it to his *Disciples*, sayd; *This is my Body*, (*which*) that is, in as much, as it is giuen, and broken for you. For, that *holy Bread*, euen the *Bread of the Lord*, as *S. Paul* speaketh, is not absolutely the *Sacrament* of the *Lords Body*; But it signifieth and testifieth, the *Body of Christ* to be giuen there, as it was broken, and offred vpon the *rosse*, with a sence of *Gods Anger*, to expiate, and take away the guilt of our *Sinnes*. And in like manner, *The Blood of the new Testament*, which, is, viz. so farre forth, as it is poured forth, and shedde for you, and for many, for remission of *sinnes*, admitteth the same construction: For, by this meanes, that *new League*, and *Testament*, was established, and confirmed vnto vs; and withall, *Remission* and

and forgiveness of Sinnes, purchased by, and obteyned for vs: whereas, *Without effusion and shedding of Blood, is no Remission.* Heb. 9. 22.

And it was necessarie, that the *New Testament* should so be ratified, otherwise, all transgressions had not been taken away, neither had wee receiued the promise of eternall inheritance: for, *No Testament can be effectually, before the death of the Testator*; as it is written, *Hebrewes.*

Christ then, being the *Sonne of GOD*, as well as *Man*, shedding in his *Nature*, his *Blood*, must needs have an euermlasting virtue, of purifying & cleansing our *Soules*, from all guilt of *Sinne*; For his *Death* was, to purge our *Consciences* from dead workes, to serue the *living God*. Heb. 9. 16.

By which already spoken, it is evident, that the *Flesh*, and *Blood of Christ*, hath the sense, and vnderstanding, of *Meate*, and *Drinke*; not simply taken, but after a sort, and by interpretation; to witt, in as much as, his *Body* was crucified for vs.

So wee speake, that a *Naturall Body*, what soeuer, is subiect to the externall sense, as it is coloured, and no otherwise.

Thus the first Question as touching, what manner Food, the *Flesh*, and *Blood*, of *Christ* is, hath been discussed.

The other is, the manner how, it is, and ought to be eaten, and drunke, vnto the saluation of our *Soules*?

The answer of this Question, is easily made, out of the former already explained: For, if wee well, and duely consider the *Nature*, and qualitie of the sayd Food, wee must easily finde out the manner of taking, and using it, to our good.

For, it is to be accommodated vnto it wholly, and properly. Say then, because the *Flesh*, and *Blood of Christ*, offered in the formes of *Bread* and *Wine*, are absolutely spirituall, as is already demonstratiuely prooued, the manner of feeding vpon them must necessarily bee, with the

Mouth of the Spirit : And, what is this *Mouth of the Spirit*, but the *Fayth of the Soule*?

And what is *this Fayth*, but to belecue that the crucifying of *Christ* vpon the *Crosse*, was the breaking of his *Flesh*, and the shedding of his *Blood*, for the redemption of our *Sinners*?

Iohn 6. 47.

vers. 54.

The wordes of *Christ* in *Iohn* : *Hee that beleueth in mee, hath euermlasting life.* And *vers. 54.* *Whosoever eateth my Flesh, and drinketh my Blood, hath eternall life, beare the same sence.*

Were it otherwise, that, in the proposition, of eating his *Flesh*, and drinking his *Blood*, *Christ* signified differently, from the proposition, of *Fayth*, and *Beliefe* in him.

A two-fold way, of obeyning eternall life, must in consequence be sayd to bee; one, by eating *Christes Flesh*; another, by *Fayth*.

But the way to eternall Life, is one, sole, onely, and the same; euen *Christ*, apprehended by *Fayth*; or, *Fayth* apprehending *Christ*, as his onely *Sanicour*, and *Redeemer*.

And this is considered in the very *Nature of Fayth*, which is, his most proper, and naturall object, euen the *Testimonie of God* himselfe, touching his *Grace* towards *Man*, for *Christes sake*, reuealed in his *Ghospell*; which is a *Testimonie* most *Diuine*, and infallible, vntered by the *Euangelistes*.

1. Iohn. 4. 9.

And, what is this *Testimonie*, but a *Witnesse-bearing* of *Christes*, both *Person*, *Office*, and also *Benefites* towards *Mankind* : As, that hee was the onely *Begotten Sonne of GOD*; and for our sakes, euen to saue vs *Sinners*, and his *Enemies*; came downe from *Heauen*, from out the *Bosome* of his *Father*, bringing with him, his *Fathers eternall Purpose* and *Decree*, for our *Saluation* : Made *Man* of the *Virgin Marie*; became *Flesh* for that cause; Lined according to the *Law of God*, in all true *Holinesse*, and sanctitie of life : And so being iust, suffred vnder *Pontius Pilate*, for vs that were vniust; was *Crucified*, and died? &c.

And

And, as the *Ghospell* witnesseth these things; euen so doe the *Sacramentes* testifie no lesse: which be the *verie Scales* of the *Gospell*, euen as it were, a *visible*, and *palpable Ghospell*.

Who therefore giueth credite, to these *Diuine Testimonies*, that Man therein, both *feedeth* vpon the *Flesh* of *Christ*, and *drinketh his Blood* *spiritually*; that is, effectually worketh by the *Spirit*, his *owne Saluation*. GOD grant this, to all his. *Amen*.

A Prayer, before the receiuing of the Communion.



Most *mercifull Father*, who after the *Sacrament* of *regeneration*, hast appointed vs *eft-soones*, to receiue the *blessed Sacrament* of the *Lords Supper*, for confirmation of our *Fayth*. Haue mercie vpon vs, vile, and wretched *Sinners*, not worthy to approach vn- to this thy *Table*; Pardon vs, (*O gracious GOD*,) accept vs into thy fauour, and forgiue vs all our *sinnes*, according as thou hast promised in thy *Word*, to all *faythfull beleeuers*; Inflame vs with *loue* towards all men; make vs heartily to forgiue our *Enemies*, and to pray for them; Open the *Eyes* of our *vn-derstanding*, that we may earnestly repent vs of all our *sinnes* past, and hunger and thirst after *Righteousnesse*: Satisfie vs with thy *beauenly Food*; and make vs partakers of all the benefites of thy *Passion*: Graunt vs *Grace* worthily to eate of this *Bread*, & drinke of this *Cuppe*, that we may remaine in thy fauour for euer. *Holy Father*, giue vs full consolation and commemoration of this *Mysterie*, that our *Fayth* may be increased, our

Hope confirmed, our *Charitie* inflamed, our weake *Consciences* comforted; all *Dangers* repelled, and our *Soules* assured of their *Saluation*, in the *Blood* of *Christ*. Let no *Prophanesse* enter into our *Hearts*, so long as wee are about this *Holy action*, or afterwarde: But giue vs *Grace* to receiue, with pure *Hearts*, cleane *Soules*, feruent *Loue*, and steadfast *Fayth*. Haue mercie vpon thy whole *Church*, especially vpon this *Place* and *Companie*, that wee may serue and please thee in this holy *Seruiice*, and all other actions of our liues, for *Iesus Christes* sake. *Amen*.

A Prayer befor the receiuing
of the Bread.

O Sweete *I E S V S*, as thou hast giuen thy *Flesh*, to be the *Bread* of eternall *Saluation*: So vouchsafe to worke in mee, by a *liuely Fayth*, that I (receiuing the same,) may be, and euermore continue in thee, and thou in mee. *Amen*.

A Prayer before the receiuing
of the Cuppe.



LORD, vouchsafe, that as thy *Blood* was shed, to wash mee a most miserable sinner, from the corruption of the old *Adam*, and all *actuell sinnes*: So graunt, that it may (through a *liuely Fayth*,) take effect in me, and wash mee from the filth of *sinne*, and renew in mee, the fruites of *Righteousnesse*, that I may become a fit member of thee, and liue and die in thee. *Amen*.

A Prayer

A Prayer after the receiving
of the Communion.



O Sweete IESVS, our Lord and Sauour, wee
render vnto thee, all humble and heartie
thanks, for suffering Death vpon the
Crosse, for our finnes, and admitting vs, mi-
serable sinners, to the participation of this
thy blessed Sacrament, the memoriall of our Redemption.
Vnite vs vnto thee, by thy heavenly Grace; Apply all thy
Merites, vnto our Soules: Suffer vs neuer to doubt of the
forgiuenesse of our Sinnes; but let the Doore of thy Sanctu-
arie, be open vnto vs; that, in our greatest needes,
we may run thither, and apprehend thy gracious Pardon,
ratified by this Seale of thy Couenant. Quicken vs, (O
Lord) in this life; reuiue, and renew vs, that wee may dis-
clayme our old conuersations, and become New men, in Ho-
linesse of life. Keepe vs, that wee slippe not out of this
building: Cause vs to loue thee, that our whole delight
may be onely in thee: To this end, wee intreat thee, to
strengthen vs with thy holy Spirit, against our frayltie:
To defend vs with thy Power, against Worldly troubles: To
purchase our Pardon, by thy Merites: And to cure our
Sores, with thy Blood, for thy Trueth, and Names sake.
Amen.

A Meditation vpon the

Mortalitie of Mans fraile Nature,
arguing the corruption, and finall
dissolution thereof vpon Earth.



Sanctified thought in the meditation of *Mortalitye* seriously imployed, giueth blessed content vnto the *resolute Conscience* stayed in it selfe, as secured thereby from all feares, which otherwise commonly doe assault it, and so annoy the state of the *Soule*: Neither is it sooner procured to the minde of man, disposed vnto the actions of true *Godlinesse*, or more foundly settled there by *Fayth*, then when an earnest well instructed *Consideration* of this life is offered vnto it, and pre-cogitated: which being so had, calleth a man to a remembrance of *himselfe*, in *himselfe*, circumspectiuey viewing and pondering the great imperfection of his owne *Nature*, subiect to change & alteration; and in fine, to a summarie dissolution of it selfe.

Iob 14. 1.

vers. 2.

Iob 7. 6.

vers. 9.

Of this, are we admonished by *Iob*, where he telleth vs, that, *Man, who is borne of a Woman, is of short continuance, and full of trouble; Hee shooteth forth as a Flower, and is cut downe: hee vanisheth also as a Shadow, and continueth not. For his dayes are swifter then a Weavers Shittle, and as the Cloude vanisheth and goeth away: so hee, that goeth downe to the Graue, shall come vpon no more: to witt, shall not haue any vse of this Mortall life, being now passed ouer, and wasted in the momentaine motions of his owne Breath.*

For to speake of *Man* in that his owne *Nature* considered, which he hath receiued from the Wombe of his *Mother*, and wherewith hee, as cleathed, seemeth here to liue vpon the earth; what is hee, I say, (taken in the true sense of *Mortalitie*,) after the opinion of *Aristotle*, but a *Myrror* of

of great *Weakenesse* and *Infirmities*? The *Image* and representation of all *Incontinencie* tending to *Ruine*: The *Pastime*, and very *scorne* of *Fortune*: The *Balance* of *Enuie*, and pitifull, but remediable *Miserie*? The *Prey*, and *Spoyle* of *Time*? and what else is, or may be thought to remaine in him, to be altogether *Fleame*, and *Choler*.

It seemeth, that wise men, who haue well and considerately renized the state of this our *dayly-dying life*, haue vpon good reason, to expresse the same significantly, likened *Man* for his *basenesse*, vnto the *Winde*,^a a *Bubble* of the *Water*, a *Spiders Webbe*: Vnto a *Vapour*^b that appeareth for a little time, & afterward *vanisheth away*, arguing from thence a common *fragilitie* incident to our *Nature*, which hath no *life*, but what it breatheth in the *Land of waste*, and so by *breathing* necessarily spendeth it selfe. This *fraytie* and *corruption* of our *mortall Nature*, is very sufficiently argued, by that kingly Prophet *Dauid*, in the allegation of two speciall Attributes, *Dust*, and *Grasse*, or the *Flower* of the *Field*: In which wordes, hee noteth affirmatiuely the *frayle* condition of our *Mortall bodies*, which is but a *Span long*, a *Minute of a time*, yea lesse then a *Minute*: For all our *life* is confined by the limitation of the three distinct *Notes* of differenced *Time*, sayd to be either 1 *Passed*, or 2 *Present*, or 3 *Future*: If 1 *Passed*, it is that a *Dust* out of which we being made, are returned to it againe: If 2 *Present*, it is that *Grasse*,^b or *Flower* of the *field*, which flourisheth, till the *Winde*^c goeth ouer it: If 3 *Future*, yet by reason of the *motion* perishing, it may seeme to be *gon*, before it be fully come, as an idle *Dream*, or *Vision* of the *Night*, which hath vncertaine returns, but passeth away speedily, and effecteth nothing.

What is then the *first part* of our *life*, into which wee enter, with *Teares* of mourning, but as the *Time* passed, without knowledge of it selfe? And as a thing forgotten, neuer returneth to be scene any more; Onely by proceeding forward (if in case it hold out the full pases) it maketh

^a Job 7.7.^b Iame. 4.14.^c Psa. 103.14.
vers. 15.^a Gen. 3.19.^b Psa. 103.
15.16.

the Steppe into the 2 Middle Age of Man; which is, as the Time present, interiected betweene the Time passed, and the Future: And what is the 3 Middle Age? Euen, a continuall Toyle both of Boay, and Minde: Carpes afflicting inwardly, Labour and Painefulnesse wearming outwardly, Enemies assaulting, Flatterers entrapping, Temptation vpon Temptation; nay, scarce one ended, another succeedeth, the former Conflict yet abyding; many come vpon vs vnexpected. Consider this, O man! and weigh the condition of thine owne selfe.

Thy Body is in League with the World, and the Deuill; and by a mutuall consent, haue ioyned their forces for a Batterie against thy Soule. Hereupon it is, that the World beleagreth thee dayly, and obseleth thee on euery side, euen through the working of those *fine* Traytors, the Senses, which thou hast alwayes about thee; The Deuill lying in wayte to prey vpon thy Soule, which by the Bodys treason is thus betrayed, to the mercilesse Enemie. What now wilt thou doe, O Man! And what canst thou doe for thine owne safetie? For there is no Securitie, whither soeuer thou turnest thy selfe: Thou canst not ridde thy selfe of thy Body: Thou canst not flie from it, nor cast it off: Thou must of necessitie carrie it about with thee, because it is tied and bound vnto thee: And yet see, thine Enemie, yea, the chiefe st of thine Enemies, and dayly helper to those thy most dreadfull, and annoying Enemies, the World, and the Deuill: See their forces, and how they are Marshallled; Thy Flesh giueth the first onset, it talketh with thee of Meates, and of Drinckes, and pampring Cheare; it telleth thee, that the Belly must be thy God, it parleth to thee of Sloath and Idlenesse, of all manner lustfull Pleasures, and vaine Delights: Now art thou ready for the Worldes Baytes, which are, Ambition, Arrogancie, Pride, Boasting, Insolencie, Courtousnesse; by which, the Deuill prouoketh thee to Anger, Malice, Enuie, Swearing, Cursing, denying God, much occasioned thereby; and lastly, to all Buternesse,

the

the Bane of thy Soule: Doeſt thou not ſee, O man, that thus liuing, thou haſt Rebels, and Theeues with thee, and that thou remayneſt with Scorpions? Ezek. 26.

And ſeeing this, doeſt thou yet deſire to haue a further ſteppe into another Age, which is the laſt part of this Dying life? What is this, but to deſire to weare Earth ſtill (which we carrie about vs,) that ſo by wearing it, at length our ſelues be worne out of Breath, and in fine, become Earth indeed, whereof we firſt came? Admire, GOD his pleaſure attendeth vpon thy longing herein, and hee be content to giue thee a ſteppe into further yeares, that make vp the laſt Age of thy life, what haſt thou gotten, but a brittle hould of frayle, and deceiueable vncertainies, which alſo are accompanied with Weariſomneſſe, Payne, and ſundry Feares of vndoubted Mortalitie? For, if our firſt entrance into the World, is in corruption, and putrefaction from the Duſt of the Earth; and the 2 Progreſſion thereof the dayes of vanitie, with waſting of yeares in beauiues and mourning; Can this 3 latter Time, of an ouer-ſpent life, be comfortable to thee, that wearieſt out the Body with a dayly, yea, howeuerly Conſumption of Fleſh and Boane, making thee as a Broken veſſell, which cauſeth ſtrength to fayle in thee for Paine; and thy ſelfe in the end, to be a deſtroying food for Woormes? Pſal. 31. 12
10.

Hearken to David, who telleth thee, that the time of thy life is ſeuen tie yeares, according to the common interpretation of our Nature, and ſo may come to Eightie, if they be of ſtrength: and yet is not this ſtrength ſuch as may continue vs with certaintie in that courſe, to end it without Labour, and Sorrow: For, Our dayes are as the dayes of an Hireling, yea, they ſpend vs as a thought, which ſo daimey paſſeth away. No maruell then if they be cut off quickly, and wee flye away: Surely there is no comfort in this Life, which hath a threefold neceſſitie ineuitable: 1. Of Baſeneſſe in our Birth. 2. Of Wretchedneſſe in it whole courſe, and paſſage on forward. 3. Of a finall Diſſolution of the Job 7. 1.
Pſal. 90. 9.
10.

Iob. 4. 19.

Body, in the hower of death, by separating the soule from it. Yea, consider this threefold Necessitie yet once againe. 1. In your *Conception*, by which you haue the first ingresse into life; for, it is a fault. 2. In your *Growing up*; which argueth a *progresiō* of dayes, for it is with great weakenesse, and in darknesse. 3. In your *Egresse* and *departure* from hence; for it is with *horror* and *dread*: I say, consider this well, and lay it to your *Conscience*, and see the state of your *Naturall life*, *Conceiued* in *sinne* and *sillibnesse*, brought forth in *beauinesse* and *mourning*, fostered in *carpe* and *feares*; prolonged by a little *Viall* of *vitall Blood*, which either it selfe, may be dashed & broken in peeces sodainely, with some vnexpected accident; or that *vitall Blood* in it easily tainted and corrupted, being of *Nature* diuersely apt to be hurt, through *contagion* of infinite *Diseases*; and so in the twinkling of an eye, brought to the *Grave* of vtter darknesse, For surely, so long as wee dwell in these *Houses of Clay*, whose *foundation* is the *Dust*, and is to be destroyed before the *Moath*; wee cannot choole, but see *Death* continually in our eyes; and both *Morning* and *Euening*, and every *Hour*, approaching towards vs: Make hereout vse to thy selfe of this certainty of *Death*, after this manner.

I am borne into the world vpon condition, that when *Death* calleth to mee for the debt of *Mortalitie*, which my *Nature* is to pay vnto it; I must yeeld it: Tell mee then, Canst thou know, at what hower of the Night the *Thiefe* will steale vpon thee? If this be hid from thy knowledge, how canst thou be secured of the *Time* of thy death? Which though most certaine in it owne *Nature*; as thou canst not denie; yet, to thy conceite let it be knowne to be most vncertaine also. Whether thou *thinkest*, or not *thinkest* of it; *speakest*, or not *speakest* of it, is not in question, *Death* is neither the nearer, nor farder off: For by not *thinking*, or *speaking* of it, art thou able to put it the farder off from thee; nor by *thinking* and *speaking*, canst thou
cause

cause it to hasten the sooner vpon thee: Walking or running, standing or sitting, lying, or doing any thing, *Death* attendeth vpon thee, is continually at thy Backe, followeth hard at thy heeles; euery pace thou makest walking, is a step to the *shadow of death*, leading to the *Grave*. Be not deceiued in a foolish conceit of thy strength, being new in the *flower of thy age*, that therefore thou mayest liue till to morrow. I tell thee, *Young man*, thou hast not the *Moneths of Times* in thy hands: And it is a vaine thing, yea, dangerous to thy Soule, to be foolishly confident in vncertaine securities: Such *Trust*, may be sayd to bee, as the *House of a Spider*, as *Bildad* to *Iob* speake; which is to day, and before to morrow is swept away: So is the *Earthy vessell*, that carrieth thee about; For to day it seemeth sound, is suddenly crackt and broken; and being sought after in the Morning, thou art no where to be found, because now thou sleepest in the *Dust*, contrarie to thy expectation; wherefore know, that thou art dying euery day, euery hower, euery minute of an hower: and then be perswaded, that a minute of an hower in this day, wherein now thou liuest, may giue thee, the last gaspe of *Breath*, which thou expectest, and promistest to thy selfe to enioy to morrow: But if thou doest weare out this day, according to thy hope, by breathing; yet vnderstand, that thou hast so many howers fewer to spend; and a day decreased from the number of the dayes of thy life, which thou lookest after; which is an Argument of a *decaying State*, occasioned through that generall corruption in thy *Nature*; and therefore of necessitie, must be mortall vnto *Death*; perhaps in the Morning, before the *Euening* come: For what commeth to vs of our life, goeth from vs also: and what thou accomptest added, is rather subtracted, and taken out of the accompt of thy dayes; for *Death* stealeth vpon thee, when thou imaginest it to be fardest off.

The Life of the *Wiser sort*, is a true *Meditation of Death*:

Be

Iob 8. 14.

Iob 7. 21.

Be wise then, and say to thy selfe, now ready to Sleepe, I may happily not waken; being wakened, it may fall out, that I Sleepe no more. Likewise, Going abroad, I may die, and not returne againe: Being returned, I may not goe out, nor looke abroad againe.

There be many Reasons, which may schoole our Reason to this profitable Meditation, some already spoken, and some in that which followeth, to be remembered; among which this of the great uncertaintie of Death, when, & where to fall out, may haue place in the chiefest branches.

God out of his Wisedome for the knowledge he hath of our great securitie in the state of our owne Salvation, hath hid from vs the day of death, that by not knowing it, wee may suppose it to be nearer vnto vs, euen obfessing all the parts of our mortall Bodies, & so vncertaine of Deaths approach at all times, we be at no time vnprepared in expectation to die whensoever. Therefore, as touching the Place, say thus to thy selfe, I know not where: Death doth wayte for mee; Therefore will I be, as a Watch-tower attending the coming of it in all Places.

Luk 12. 40,
35.

And in regard of the Time, say thus: The Sonne of Man will come at an hower when I thinke not: I will therefore be prepared, having my Loynes girt about, and my Lights burning.

No doubt, this vncertaintie of Deaths, both Place, and Time, well and aduisedly pondered, must needes incite, and stirre vs seriously to meditate our Mortalitie, with some feare and horrow to the Conscience, dreading the after Iudgement. And the rather for the manner of Deaths assailing vs vnawares, it being in greatest varietie of Accidents; yea, some of them such, as for their qualitie, not seeming to be feare-worthie, are therfore little expected, and doubted, & so least of all thought vpon Yet surely, to be sodainely surprized of Death, is a fearefull thing; and therefore against it wee pray in the Church-Letanie, saying: From sodaine Death, good Lord deliver vs.

Yet doth common life minister sondry examples here-
of

of, and of which some recorded in Historie, may here not vnprofitably bee recited, both for *illustration*, and *instruction* sake.

I sayd before, the *accidents* occasioning *Death*, vpon the sodaine, were, some for *qualitie* not feare worthy; yet haue they happened to some not suspecting the same. As *Strangulation*, by the moysture of one small graine of a Grape to *Anacreon* a Greeke Poet; and likewise the same by a *Hayre* Druncke in Milke, to *Fabius* a Romane Senator. A strange *Accident*, worcking so suddenly, and speedely vnto a dissolution of Nature, as farre voide of mans Reason, as to be thought of them nothing feared; or misdoubted.

And may it be thought, that *Eschylus* an other Greeke Poet, suspected any approachment, or seysure of *Death*, when sitting without the walls of *Sicilie*, a sunning himselfe, bare-headed, an *Egle*, let fall vpo his bauld Crowne a *shell Crabbe*, or *Snaile*, and therewith strooke him presently dead. Other strange *Accidents*, and Occurrents of *Death*, doe many wayes assaile & affright the life of man. As too too great *Ioy*, sodainly conceiued in mind vpon any thing mouing the Affection precipitated before in the contrary, or otherwise, & by th'essense v unexpectedly, yea, beside all hope represented.

So did those two Mothers of Rome for ioye, that there Sonnes were returned home safe, from that great slaughter of the Romans, made by *Annibal*, at the lake *Thrasimen* in *Hetruria*, whom they did not looke for; the one hearing of her Sonnes death there; the other, suspecting it.

So *Marcus Iuuentius Talua*, Consull, as he was sacrificing in *Corfica*, receiued Letters certificatorie of a *Supplication* to be decreed him from the Senat: Vpon the intentiue reading whereof, fell downe presently dead for ioy.

So died *Sophocles* suddainely, for *Ioy* that a *Tragedie* of his was applawded, and approoued by the suffrage of one about the rest.

Contrarily,

Contrarily, *immoderate Griefe, and Sorrow*, is a cause of death sodainly surprizing, as is written to haue happened to *Homer the Poet*; and no doubt hath been, and is to many.

Likewise *some sleeping*, haue died; as *Pindarus* that eloquent *Poet of Greece*, in the bosome of a *Boy*, in whom he much delighted.

And *Scipio Emilianus* that ouercame *Carthage*, the adopted Sonne of *Scipio Africanus*, found dead in his Chamber in the night time: And in bed, diuers others haue also breathed forth their last gaspe.

Also by *Dogges dilaniated and rent in peeces*; as *Euripides the Poet*.

Againe, by *Ruines of Houses*, as *Scopas* a noble rich man of *Crannon in Thessalie*, with so many, as were there at supper with him, *Simonides the Poet* then also present; but miraculously preserved. Here to be remembered, *Iob his Children*, who, as they were eating and drinking in their elder *Brothers House*, were sodainly killed, after the same manner.

Iob 1. 19.

Thus hath *Death* many wayes to take away life from *Man* vpon the sodaine, by vnlooked-for accidents.

Are we not then euen for this cause especially, to be warily circumspect in the whole course of our liues? in no part thereof to be dissolutely wanting to our selues, in a vigilant care for addressing our *Thoughts* dayly, & howe-ly to an expectation of that end, which is naturally confined to our *Mortalitie*, & euery minute stealing vpon vs, is more neerely approaching, then wee can imagine, or dreame of. I conclude all this matter thus, saying: *O happy is that man, whom the Lord, when he cometh, shall finde redily attending for him with watchfull Eyes, and burning Lampes, wherefoerer, whensoever, and howsoeuer. Graunt this O Lord, vnto mee, and vnto all that loue thy coming. Amen.*

Now then, to returne to the *Question of Meditation* propounded, let no man thinke it an idle, and fruitlesse thing, to recall often to his remembrance the fragilitie of his

his *Naturall*, and decaying *Life*, consuming and passing away, in the *dayes of Vanitie*: Whosoever is well studied in the knowledge hereof, shall finde *Instruction* sufficient, to guide his *Thoughts* in the true vnderstanding of his *Mortalitie*. The meditation of *Death*, sayth one, is a doctrine of lining well. Agreeable to this, is that of *Iesus* the sonne of *Syrach*: Remember the end, and thou shalt neuer doe amisse; or, thou shalt not sinne eternally. For surely the memorie of *Death*, both that it is inevitable, and also uncertaine, doth easily reclaime vs, seriously exercised therein, from often, and greatly offending *God*. For, it can not be, without the suggestion of the second comming of *Christ* vnto Iudgement: before whose *Tribunall*, we are to render accompt of all, as well *Thoughts*, and *Wordes*, as of *Deedes*. This being represented to our mindes, must needs keepe vs in awe, vnto amendment of *life*, which is not heere, without continuall infinite miseries; and also afterward, in that generall summons, is to be layde open, vnto a *Triall*, vpon a second, either *Life*, or *Death*: If we be found to haue aied here daily, through sinne; we shall passe by this first death, of our naturall bodies, vnto that second death, of both *Body* & *Soule*, in *Hell*. But if, as seeming to liue daily, wee shall also in our selues, die daily in deed, to our selues, as *Paul* speaketh: Mortifie our members, (which are the lustfull motions of the *Flesh*;) that the dead *Nature* of the old *Man*, (which is the *Flesh*) may not beare rule in the affections of our minds, to worke iniquitie; but rather that liuing *Nature* of the *New man*, (which is after the similitude and image of *God*, by knowledge in the spirit,) reforme the whole *Soule*, and conforme it wholly to the obedience of *Gods will*, we may not doubt, but dying thus here in *Earth* vnto Sinne, wee shall liue in *Heauen* with *Christ*, and his *Angels*; where is the full fruition of all perfect blisse with eternitie. This is that true, and blessed fruite of the *Meditation* of Mans *Mortalitie* spoken of before, seriously & in the feare of *God* practiced in the daily exercises of our *Religion*, euen to suffer the

Eccles. 7. 36.

Coloss. 3. 5.

Eccle. 11. 3.

1. Cor. 15.

50, 51, 52.

the old Adam with all his vices, to die in vs, in our liues; and to cause thereby, that Christ renewed inwardly, may be effectually in vs, vnto a true life, at the Time of our Natural death: In which sense, this Temporal death, is nothing else, but a Translating of our Bodies and Soules, to the place of Immortalitie; For, Where^a the Tree falleth, in that very place it shall be, and remaine for euer: which is most certainly to be auerred vpon the change of this Corruptible,^b with Incorruptible: for, Flesh & Blood, must first put off all Corruption, before it can inherit Incorruption. But to returne to the matter in question, I say, that the Meditation of this Transitorie life, in a generall view of it selfe, as well of the miseries, in which it is inwrapped herein this vale of Mortalitie, as for the certaintie of Death, to which it is subjected, after an vncertaine manner, is very necessarie, and profitable to the Soule, especially, if the contemplation of eternitie, either in Blisse & Ioy, or in Paine & Torments, be alwaies in the Eye thereof, which telleth vs, that euery day of this mortall life passing away, is a drawing neere vnto the end thereof; & the end is the hastening of Iudgement, which wee cannot auoyde: Therefore happy art thou, ô Man, whosoener art blessed with this motion of the Spirit, dayly to thinke, how thou mayst stand in the seutere discussing of Death, and Iudgement, which in precedence of Actions, are before Eternitie.

To liue so, as that thou mayest die vnto a Perpetuall life, is most ioyfull, and to be desired: But to die so, as hereafter to liue in a sensible tormenting Death, is lamentable and dreadfull.

Canst thou then take pleasure in this dying Life, or delight in the vse thereof, otherwise, then as the due consideration of it in the Spirit, may be a meanes to prepare thee against the hower of thy Death, in which thou must necessarily receiue thy Dome?

The life of the Sages in the former Age of Paganisme, is said to depend vpon the Precepts of Morall Philosophie, from

from them to receiue instruction vnto all vertue of manners for common life. And as we reade, they were by them, through the *only light of Nature*, so sufficiently well instructed, as that they are highly celebrated in histories, and propounded as examples for imitation. But saith one; All the doctrine of *Morall Philosophie*, is not so much auailable to giue perfection to the life of the *wise*, as one particular *Motto* of that *wise man* indeed, who said; *In all thy workes, remember still, that thou hast to die.* Remember then, and let it be the first object alwaies in thy remembrance whensoever thou goest about any thing thou wouldest effect, to consider whether thou wouldest vndertake it, if thou shouldest euen the very same time, and moment of time, die, and come to appeare before God, to giue account for it? Were our *Consciences* settled in this cogitation, our mindes could neuer be souocated, and traduced by vaine affections, from the *Meditation of death*; which seriously attended, and studied, hath a spirituall force, to breake in sunder, that *spirituall chayne* of the *Diuell*, made vp of nine Linkes; viz: 1. *Euill Thoughts.* 2. *Delight.* 3. *Consent.* 4. *Action.* 5. *Habit.* 6. *Hardnes of Heart.* 7. *Necessitie.* 8. *Desperation.* 9. *Death Eternal.* For *Euill Thoughts*, being abandoned from out thy *Minde*, (as must needs be, when it is wholly possessed, with a daily, earnest, and godly *Meditation of Death*, representing the day of *Account, Iudgement, and Eternitie*;) how can the other *Linkes*, depending all vpon the former, now broken and annihilated, but fall also in pieces, and come to nothing? Let me haue leaue, by your patience, to terme this kinde of *sanctified Meditation*, the *fountaine of all Diuine graces*, hauing vertue and power, effectually in chiefe, to remember the *passion of Christ*, which clenseth our *Soules* from all guilt of Sinne; cassireth all *sinister cogitations* out of our hearts; fortifying them in the loue of God by faith, and so vtterly excluding thereout the loue of

this worlde, *Enemie to godlines*, (for the loue of *G O D*, and the loue of the worlde are incompatible) witnessed by those woorthy speeches of a certaine noble man, in a paroll conference, had with an other of his owne Ranke, who said, that he had sometimes proued to his great grieve, and sorrowe, that the desire of *worldly Treasures*, produceth in the name of man, two dangerous effects. 1. The one, a difference, and distrust of *God his goodnes*, and *providence*: 2. The other a restless disquietnes, and sadnes of the heart, deuoyd of all godly content. And further saith, that vpon a voyce which he seemed to heare in his sleepe, being therewith awakened, he presently vttered these words, as they came to his minde; *Repose all thy care in the Lord*, and *he shall worsoip thee*. For before, as himselfe confesseth, he was plunged into a kinde of despaire of *Gods providence*, by reason of his wrath, &c. But now, being called, as it were home to himselfe, and more a diuisedly considering the state of the world, and of *worldly things*, he said, that the said sentence was to him a *Medicamable Salue* against that his too much *worldly Carefulnes*, hauing force in him to quiet the Minde, to confirme and strengthen it in a liuely Faith, to cause him to rest contented with his present state, and to make him knowe, that he cannot serue (u) two Masters, which *Christ* there interpreteth, *God and Riches*; And therefore the said Noble Man said well, *who so loueth God, cannot set his affection vpon the world*: For surely, as the *Shadomes* are alwaies greater, when the beate of the day is decreased, the *Sunne* being then in declination from the *Meridionall point*: But otherwise the *Sunne* rising, and ascending, they are farre lesse, and decrease: So is it in the opposition betweene the loue of *spirituall graces*, and the desire of *Temporall and worldly thinges*; for as that waxeth cold & num in man, so these are in greatest vigour; contrarily, as that encreaseth in zeale towards *God*, so these vaine, and foolish

(u) *Matth. 6.*
ver. 24.

foolish carking cares for Riches alwaies vnstable, and commonly hurtfull, are weakened, and vanifh cleane away. And to thefe godly Acknowledgements of infirmities, fighting as it were by murmuring, and grudging againft Gods providence, that other Noble Man alcribed his affent alfo; faying, you haue greatly to praife God, who by his holy Fire, hath wafted, and confumed in you, that frozen hardnes of the heart againft him, through defpairing of his goodnes, in fupplying to your wants, maintenance for your felf, your Children, houfhould, and family, in which ftate of weakenes of faith, he fuffereth the greater part of men to die, and to carrie to their graues that falfe fuppofe, arifing out of poffeffing fo much, as is to be required for the maintenance of their Port, and it may be, my felfe am one of thofe.

But it is meete we correct this our peruerfe Iudgement; and confeffe that our ftate, and liuelibood, is very good and blessed, in afmuch, as not hauing a fuperfluitie of plentie, and yet not fuffering want in extremitie, we are fuccoured, and relieued of God, as touching a competencie, in the vfe of all Neceffities, fitting to the cloathing, and feeding our families; in which ftate whofoeuer is found, he may well acknowledge Gods prouident care ouer him and his, and be content to fuffer affliction, which is but his fatherly chaftifement, and without grudging, or defpaire, to fubmit wholly our wit to his wifedome, (w) who knoweth that we haue need of Meate, and drinke, for our life, and alfo Cloathing for the Body, as Chrift telleth vs.

Let vs then after the example of thefe two worthy noble men, (x) goe to the houfe of Mourning, where the feare of the wife is, there to fee the hand of God, for the amendment of our liues, there fhall we be fighted with the fight (y) of the Eye, which Salomon faith, is better, then to walke in the lufte of the hart, for in this houfe are we fchooled, to a quietnes, and peace of the Confcience, fixed in the

(w) Math. 9.
ver. 32.

(x) Ecclefastes
7.4. ver. 6.

(y) Ecclefia-
stes 6. ver. 9.

(z) Ecclesiastes 7. v. 12.

(a) 1. Tim. 6. ver. 6.

(c) Psal. 77. ver. 6.

Meditation of Gods providence, and so taught, to be content with that God giueth vs, for life, and not to follow the desires of the flesh, neuer satisfied, which is one of the greatest Tortures that can happen to encrease affliction vpon miserie without all comfort. To him that saith, Why is it, that the former dayes were better then these? Salomon telleth, (z.) Thou dost not enquire wisely of this thing: for, what is this, but to murmur against Gods iustice in punishing thee for thy sinnes?

Let vs be of S. Pauls minde, who saith, that (a) *Godlines is great Riches, if a man be content with that he hath.* The want of a due consideration hereof, hath bredde many, and those in a manner inexpressible Inconueniences, annoying the whole state of our life, in maters of both Religion, and manners. For, who doth say with Iob in his Soule, *If I haue sinned the thou wilt streightly looke vnto me, & wilt not hold me guiltles of mine iniquitie. Iob. 10. 14.* Or who with Dania calleth to (c) Remembrance a song of Thanksgiuing in the night, and communeth with his owne heart, that his Spirit may search diligently, To know himselfe, and his whole life; To sift his gifts, in what case they stand; if good, whether put foorth to the good of others, for the honouring his Name, of whom he hath receiued them; if defectiue, and faultie, whether of their owne nature, or abused through securitie; in both, to seeke to God for amendment by his spirit, that his will may be obeyed of vs in all things.

But how can this search of the Spirit be in our Soules, when the key that should open the doore of the closet of our hearts, is not had of vs? I meane a Consideration of our selues, and of God, in his Mercies and iudgements. The end is to be considered in the course of our lines, wherein, it will appeare, whether rightly vnderstood, and accordingly followed or not, by the workes that we doe, and in them also shall we manifest that good and godly consideration, which we ought to haue of God, in his

his mercies, and iudgements ; For these are rewarders of our workes in this life, either with *Payne*, or *Ioy*; *Ioy*, the object of his mercy: *Paine*, of his *Iudgement* towards vs ; in both to be glorified, (yet is his mercy above all his workes;) If we doe well by (h) *faith*, applying our Talent with increase, which we receiue from God, to that end *Mercy* steppes forth to embrace vs ; and to double them vpon vs, if by laying our Talent vpon a Napkin, and hiding it. *Iudgement* hath the hearing and determining the cause, and is to punish also ; I say ; the *Meditation* hereof, rightly construed, and fitly accommodated to the matter in hand, will make vs acceptable to God in the Course of our life : for as much as concerning the world, and the *Riches* thereof, we shall vse the things of this world, as if we vsed them not ; and so enjoying the peace of *Conscience*, through this grace of God, haue a longing to bee dissolued, and to bee with *Christ* our peace, who hath ioyned vs in himselfe (f) to God his father. Who then hath fruit by the *Meditation* of this *Mortalitie* ? To aunswere this Question by illation of the Contraries, is to the intelligent, an instruction. For the *Doctrine of Contraries* is one, and the same, because in the *Negative contrarie*, is an implication of the *Affirmative contrary* to it. And therefore, I say, who so hath set his whole affection, vpon the things of this world, making them his *Treasure*, that man who soeuer, hath no true sense of this *Meditation*. For his heart is farre from any *Thought sanctified* to the *Consideration of his end*. The *Spirit* doth not well relish to him, that hath sauourly tasted of the *Flesh*: *Christ* is soure to him, because he delighteth in the world; and accepteth it sweete. So then, not the *Rich*, and *Couetous* person can reape any sound benefit of this *meditation*: For to him the remembrance of *Death* (a) and *mortalitie* is bitter: because he is a man that liueth at rest in his possessions, and hath nothing to vex him, yea, hath prosperitie in all things &c: the which *wealth*, and *Riches*, ease, and quietnes, he

(d) *Mat. 25*
ver. 20. 21.

(e) *Luk 19*
ver. 20. &c.

(f) *Ephe. 2.*
ver. 14.

(a) *Eccle. 41*
ver. 1.

now dying, must needs loose, and forgoe, with all the delight, and *Treasures*, where in his heart was fixed, when the young man in the Gospel was willed of Christ, to (b) sell all he had, and to follow him, he was sorrowfull; for he had great possessions. A Rich man saith Christ, shall hardly enter into the kingdome of heauen: whither, whosoever will haue passage, must first forsake the worlds *mammon*, & prepare his way, by the meditation of Death, which the Rich man cannot heare of, that delighteth in his Riches, for to him the thinking on Death, which deprieth him of those things, wherein his chiefe delight is,) must needes be loathsome, with great dread and horror of minde, For (c) woe vnto them, that ioyne house to house, and lay field to field, till there be no place (viz: for the poore to dwell in) that ye may be placed by your selues in the midst of the Earth. These are of that generation, the wise man speaketh of, Pro. 30. 14. two holy Teeth are as Swords, and their iawes as knives to eat up the afflicted out of the Earth. And the Poore from among men, the horseleach with her two Daughters, which cry, Give, give, also the Gormandizing Epicures, &c.

Also the gormandizing Epicures, that liue in delitiousnes of fare, abusing the creatures of God vnto easeful, and wanton disports, are merely aduerse from this meditation, as being unfit Auditors to the doctrine of mans mortalitie. These make their (d) Bellies their God, passing ouer their dayes, in ioy, and gladnes, (e) as it is in Isay, slaying Oxen, and Killing Sheepe, eating flesh, and drinking wine. And as the Apostle out of the Prophet there speaketh, say, (in a scorne and derision of the Resurrection) Let vs eate, and let vs drink, for to morrow we shall die: perswading herein themselves, that they shall die like brute beasts, hauing no account to make of their Actions done in their Soules & bodies, because they imagin they perish both together. These I say, are such, whom the holy Ghost mentioneth in the (f) Acts, to haue mocked

(b) Matt 19.

(c) Isai 5. 8.

(d) Philip. 3.

19. (e) Isai.

22. 13.

1. Cor. 15.

ver. 32.

(f) Act. 17.

18. 19.

at *Pauls* preaching of *Iesus*, and of the *Resurrection*, calling him *Babler*, and a *setter forth of straunge Gods*. And these in all likelihood can haue no benefite, by *meditating a dying daue*: which though they knowe to bee certaine, yet doe nener thinke of it, or fearing the approach, tremble at the thought therof, and may rightlie doe so, for there is a woe denounced against them, that rise up careles to followe *drunkennesse*, and to them that continue untill Night, till the wine doe enflame them. And the *Harpe* and *viole*, *Timbrel*, and *Pipe*, and wine, are in their feasts, and regard not the workes of the Lord, nor consider the worke of his hands. For they say, wee are borne at all aduenture, and we shall be hereafter, as though we had neuer bene. Come therefore, Let vs enioy the pleasures that are present; Let vs cheerfully vse the Creatures, as in youth; Let vs fill our selues with costly wine and Ornements, and let not the flower of our life passe by vs. Let vs all bee partakers of our wantonnesse; let vs leaue some token of our pleasure in euery place, for that is our portion, and this is our Lot. There is also a third kinde of men, called, the *Damned Crewe*, whome their owne wickednes hath blinded, who cannot make any good vse of this fore saide meditation, being themselues wholie ginen ouer to drinke iniquitie like water; and to worke all abomination with greedines; These speake good of euill, and euill of good; These put *Darkenes* for *Light*, and *Light* for *Darkenes*: Bitter, for Sweete, and Sweete for Sowre; As being not ashamed of any sinne, are hardened in desperation to all impietie: For the feare of God, is not before their Eyes, and the waies of Righteousnes they haue not knowne: (n) They are altogether corrupt, and doe abominable wickednes. They say in there hearts, there is no God: tor (u) they thinke, they shall escape by iniquitie: supposing the Lord shall not see, and the God of *Iacob* will not regard it. But he, that teacheth man knowledge, will make them to vnderstand, that these thoughts are vaine, and abominable. For he

(g) *Isai. 5.*
11. ver. 12.

(h) *wisd. 2. 2*
ver. 6. ver. 7
ver. 9.

(i) *wisd. 2.*
ver. 21.

(k) *Iob. 15.*
ver. 16.

(l) *Isai. 5. 20.*

(m) *Psal. 53.*
verse 1.

(n) *Psal. 56.*
verse 7.

Psal. 94. 7.

(p) *Isa.* 5. 18.
(q) *wisd.* ;. 19

he hath planted the Eare, that hee must needes heare: and he hath formed the Eye, that he must needs see. And the woe denounced by *Isay* shall bee against them, and vpon them vnto punishment, because they (p) drawe iniquitie with Cords of vanitie, and sinne, as with cart Ropes; For saith *Salomō*, (q) horrible is the end of the wicked generatiō. So that I may conclude, to these vncircling sinners, who are the Reprobates and cast-awayes of vncircumcized hearts, and fearde Consciences, death of all other, is Gaule, wormewood, and Coloquintida, at whose remembrance they are affrighted, but at the sight thereof, laying open vnto them the Booke of enditement in which they reade their Sinnes engrossed, and the punishment allotted for them, are altogether astonied, and lamentably passionated with horreur infinitelie tormenting. Can these then partake, fruite and benefit of this Meditation, who, ioying onely in the fruition of this life, feare death, as hauing no hope of the resurrection to a further life, but rather vnto an eternall Death; and yet so dying, they shall in a sort alwaies liue, that by liuing alwaies vnto Torments, they may alwaies be dying in Torments; For the state of the Damned, is a dying life, and a liuing Death, neuer, and yet euer liuing, and dying. O miserable Catsiffes, who liue here in their Sinnes, to dye in them; and so dying, liue in perpetuall paine of hell fire, neuer to dye by them. But this is most agreeable to the Rule of Iustice, that, an infinit Euill, which is Sin, committed here against the infinite good, which is G O D, should receiue punishment their also infinit, to aunswere the price paide for it which was infinit, and inestimable. Wherefore let no such, nor any Riche gluttonous Epicureall Worldling, thinke to receiue good of this Meditation, who haue excluded themselves from the vse of it, being far remoued from the fauour of God, for which it is made. Who then, to repeate the verie words of the former proposed Question hath fruit? &c. The aunswere by the affirmative is,

is, they that haue loft the taste of all the *falsly supposed felicitie* of this *miserable life*, knowing it to be *meere vanitie*, and in this sense mortifie and sacrifice themselues daily, liuing here in the world; shewing after the example of *Paul*, a wonderfull desire of *being loosed out of this body of flesh*; which *Paul* sayth is *best of all*. For hereby they auoyd three, the *greatest enemies of Mankinde*: 1. The *World*. 2. The *Flesh*. 3. The *Devill*. The *World* alluring, the *flesh* consenting, the *Devill* executing, and accusing: all Complices to *treason* against the *soule*, of purpose to ouerthrow the state thereof.

Phil. 1. 23.

In this respect, the *great miserie* of this our *life*, with infinite dangers many wayes pretended, and intended against it, craueth a very serious and godly *Meditation*, of *death* and *mortalitie*. And art thou, *o my soule*, prepared to the houre in which thou must of force bee freed, from the *prison* of this *Bodie*; and from it, be separated, till the day of thy *last doome*? Bee exercised dayly and houely in a settled consideration of *the death of Christ*, which he suffered for thee vpon *the Crosse*; of the *glory* in the *heauens* aboue, which hee by that his *Passion* hath purchased vnto thee. This well considered, and perpen-
sented of thee long before, must needs withdrawe thee cleane from the *world*, and draw thee neerer vnto *Heauen*; and by this meanes being sequestred from *among men*, will cause thee, euen now, liuing with them on *earth* (that notwithstanding) to be associated with the *Angels* in *heauen*, though heere as yet absent in body from them. For so those *senses of the Body* (which otherwise are ministers to it of all pollution and sinne) shall more religiously serue to thy onely vse, *o my soule*:
1. The *Eyes*, shall be turned away, that they behold no vanitie; 2. the *Eares*, stopped, that they shall heare no leaud and cursed speeches; The *Tongue*, as tyed and stiffened, shall vter no wordes, either of blasphemie, to wrong *GOD* in *his honour*; or of slander, to iniurie
Z a Neigh-

- a Neighbour in his Name. These with all the other parts of the Body (whereof thou art made the *Mistresse* and *Gouvernesse* to haue command) shall now bee conformable to thy hefts. The *Eyes*, as the *Eyes* of a (h) seruant, shall continually waite and attend vpon thee, to be lifted vp after thy direction, to him that dwelleth in the highest Heauen. The *Eare*; as the (i) *Eare* of the wise that seeketh Learning, being wholly sanctified vnto thee, shall now wholly and resolutely hearken to the words that proceed out of the mouth of God, thereby to instruct thy understanding, which thou hast from God, thy maker. The *Tongue*, schooled by thee in the discipline and institution of *Puritie*, shall be as the (k) *Tongue of the wise*, to vse knowledge aight; which is to (l) talke of the *Righteousnesse* of GOD, daily; and to (m) utter his praises every day, by the Commandement of the Holy Ghost in S. Peter, (n) speaking as the wordes of GOD; which make to *Edification*, and building vp of the inward man, through Faith in Christ.
- Thus being (o) sanctified in his Name by the Spirit of GOD, O my Soule, thou must needs haue his (p) word dwell in thee plenteously in all wisdom, so that whatsoever thou shalt now doe, in word, or deede; thou shalt doe all, in the Name of the Lord Iesus.
- For those *earthymembers* of the body, being (q) mortified vnto all vncleannes and euill concupiscence (which S. Iohn confineth, to the (r) Lust of the flesh, the lust of the Eyes, and the pride of life, and reckoneth them all to be of the world:) and by the benefit of this *Mortification*, thou being (s) renewed in knowledge after the Image of him, who created thee: O Soule, how canst thou now, but appeare pure, and acceptable in his sight, hauing the (t) instruction of his feare, vnto wisdom in Christ Iesus?

And now, O Soule, thou being in this blisfull fruition of Puritie, and sanctification, in a maner stated, through the

the grace of thy *Maker*, and *Redeemer Christ Iesus*, now I say, thou mayest boldly, in him, auouch, that thou art well prepared to leaue thy prison of clay, in which thou art inclosed, and by it detained as an exile from thy true countrey, where is thy sure abiding place of an euertlasting habitation, euen in the *heauenly Hierusalem*, sited vpon the *Holy mount Sion*, where thou art enfranchized into the libertie of the *Sonnes of God*. For as yet thou art but a *Pilgrime vpon earth*, wandering vp and downe in a *wildernes of vanitie*, lodged alwayes *Guest-wise*, without certaintie of abode, as a *Farmer and Tenant of the world* at wil, vpon a sodain, euen in an houre not excepted to be discharged; for thy *Mansion* is aboue, whither, if, whilest here abiding, thou doest in thy thoughts and endeouours, truely aspire; thou mayest in the time appointed for the calling thee home, assuredly ascend, and bee receiued there into that citie, which *S. Iohn* saith, is layd out (v) *four-square*, whose light is the glory of God, and the *Lambe*; in which light thou shalt walke with the *People that are saued*, for such as are (x) written in the *Lambs book of life*, which is the (y) *Register, & writing of the House of Israel*. Therefore, ô *Soule*, if thou doest earnestly affect this place, a place full of all content, of blisse, & tranquillitie, seeke for it here, by mortified affections, and sanctified cogitations, drawn from worldly things, and fixed vpon the *heauenly*. Begin here thy *after euertlasting life*, whilest in this thy daily dying body, thou as yet seemest to breathe & liue. And because thy passage therto, must needs be, by the death of the body, thy house & prison: It shalbe fitting for thee, to think daily & hourely, of that thy dissolution. This Meditation would be engrauen in the *Table of the heart*, where thy seate is; a thing of all other most remarkeable, in Letters of *Or*, to cause a better remembrance of the worth therof, with greater delight also vnto the eyes of thy understanding. Take examples of like Memorials from others; partly *Diuine*, partly *prophane*, and beathen

(u) *Reue. 12*

16.

Verse. 23(x) *Phil. 4.*

3.

(y) *Eze. 13.*

9.

(z) Exo. 28. 30. Diuine, as the (z) Brest-plate of Iudgement, the *Vrm*, and the *Thun.mim*, vpon *Aarons* heart, to put him in minde of his Office, which consisted in knowledge and Holinesse; The (a) writing all the wordes of the Lawe vpon stones by Gods appointment, in the land of Canaan beyond Iorden, for a remembrance to all them, that God had consecrated that land to his seruice.

(b) Deut. 6. 7. And before they entred ouer Iorden to possesse that Land, Moses exhorted the people of Israel, to (b) rehearse the Commandements to their Children continually; to talke of them, taryng in the house; Walking by the way; Lying downe; and Rysing vp. Also for a signe to bee bound vpon their hands, to be as Frontlets betweene their

Verse 8. Eyes. Also to write them vpon the Postes of the Houses, and vpon the Gates. And this was commanded; to the end, that they might the more surely, (c) be layd vp in their hearts, and in their Soules.

(c) Deut. 11. 18.

(d) Numb. 15. 38, 39. And likewise the (d) Fringes, vpon the Borders of their garments, with Ribands of blew silk, were commanded by Moses from the Lord; that, as is written, when they looked vpon them, they might remember all the Commandements of the Lord, and doe them: Which in Saint Marke, and Luke, Christ noteth to haue bin vsed of the Pharises, in the name of long Robes.

(e) Marke 13. 38. Luk. 20, 46.

The diuine examples of Memorials, for instruction vnto Religion and godlinesse are these. And for thy Instruction, ô my soule, that in like manner also, thou mayest further the meditation of Mortalitie, by hauing alwayes in thy sight, written as in the heart, these words, Remember to die, which is the ende of this life. Philip King of Macedon, and father to Alexander the great, feared to haue well instructed himselfe herein; when notwithstanding the greatnesse of his worldly pompe, and soveraignie in Greece, reckoned himselfe by the common course of Nature, to be subiected vnto death, and tooke order accordingly, with a Page of his chamber, to be aduerised

aduertised of that his *Mortalitie*, euery Morning at his Chamber doore, in these wordes: *Philip, remember that thou art a man.* Which is, as much to say, as that *thou must die, as other men.* Thou hast *Records of Antiquitie*, touching this very point of *Mortalitie*, which thou art aduised to practise by dayly *Meditation*, for the better conforming and setting thy resolution therein.

Among many and sundry examples of *Remembrance*, registred in the *Annals* of former *Ages*, and left to the *posteritie* for Imitation, these two or three which I shall recite are memorable.

I reade, that the *manner* and custome of the *Grecians* was, presently vpon the choise of their *Emperours*, to send *Masons*, which were workers of *Monuments*, and *Tombes* vnto them, with foure sorts of the best *Marbles*, and to know of them, in what maner, and fashion, and of what sort of *Marble*, they can be pleased, to appoint their *Sepulchre* to bee erected vnto them yetliuing. This of purpose put in vse, to abate the *pride* of that their so *high*, and *eminent estate*, agreeable to that in the *Psalme*, (f) I sayd, *ye are Gods*, and *ye all are children of the most High*: But *ye shall die as men*, and *ye Princes shall fall like others*.

(f) *Psalm.*
82.6,7.

And it seemeth, the *Popes of Rome*, by an *vsurped Title* of preheminiencie, the *Graund-masters* of *Emperours*, and *Lords of Kingdomes*, haue in another kinde imitated this Action of remembering their *Mortalitie*. For it is also written, that at the *Consecration* of those *holy Fathers*, forsooth, is *two Harbs*, or *Flaxe*, burned before them, and so caused to flame out; to which is adioyned these wordes: *So passeth away the glory of this world*, in manner, as the flame of that *Towe* or *Flaxe* burning, is suddenly extinguished.

Well saith one to this purpose, There is no *King* *Emperour*, nor *Monarch*, but may binde about his Finger

(g) Eccle. 10.
ver. 9.

(h) Psal. 146
ver. 4.

these words; (g) *Why art thou proude, ô earth, and ashes?* For what are *Princes* by nature, but *men*, whose (h) *breath* *dpearteth*, and *they* *returue to their Earth*. To these former alleadged, which are examples for worth remarkable, let be adioyned those sensible, & feeling speeches of that good Emperour *Adrian*, as making also greatly for credite to *that Trueth*, for they purport a memorable document of *mans mortalitie* testified of himselfe. This *Adrian*, a little before his death, commending *Antonius Pius* his adopted Emperour to the *Senators, Consuls*, and other *Officers of Rome*, spake thus; *Fathers conscript*, you see for a trueth, how vpon the sudden, *Death* not expected, and lesse doubted, hath surprised mee vnawares, and by how small occasion it taketh my life from me. I may herein bee an example vnto you, and to all men, to hold it a *Trueth* most certaine; that, *that part of life is most commonly in perill, and soonest faileth, in which for certainty of longer dayes, wee had reposed our most trust, and best hopes.*

And, may I not say, why doest thou, ô *Father Pope*, beare thy telfe so stately insolent aboue *Princes*, in the pride of thy *triple Crown*? Thou vsurpest the *authoritie of God*, to *pardon sinnes* by *Indulgences*: but where is thy power to exempt thine owne foule *body of sin* frô *death*?

(i) Psal. 49. 7
Verse 9.

A *man*, saith *Dauid*, (i) can by no meanes *redeeme his brother*, he cannot giue his *Ransome* to *God*, that he may *liue* still for euer, and not see the *grave*.

(k) Wis. 2. 2.
vers. 3.

Art not thou then a sojourner in *Rome*, as thy *Predecessors* were before thee, whose place of *spirituall whoredome* thou now doest occupie? Is not *thy time*, as was *theirs*, a *shadow* that *passeth away*, not returneable? And is not thy *breath* also, as the *smoake* in thy *Nostrils* like others, which is cleane vanished, as the *soft Ayre*?

Let that thy *Predecessour* of the *Guelfian Familie* tell thee, who vpon an *Ashwednesday* (being a day of *Shrift*) besprinkled the face of a *Gibeline*, being in opposition

sition to him, & his name,) with *Ashes*, saying; *Remember, O Gibe-line, that thou art ashes, and into ashes thou shalt returne.*

But where is he now, and where are the rest? They are all gone, & are now as if they had neuer (l) bene, they are no where to bee found: (m) *There is no abiding; no waiting for them to (n) returne, for it is fast sealed, so that no man commeth againe.*

(l) *Wis. 2. 2.*
(m) *1. Chro. 29. 15.*
(n) *Wis. 2. 5.*
(o) *The. 2. 4.*

Tell me thou that (o) *exaltest thyselfe above all that is called God, sitting as God, in the Temple of God, shewing thyselfe that thou art God, and saying, thou canst shut up hea-ven, and open it at thy pleasure: Tell mee, I say, if thou canst the way of an (p) Eagle in the ayre; or the way of a Serpent upon a Stone; or canst thou finde the way of a shippe in the middest of the Sea?*

(p) *Pro. 30. ver. 19.*

What doeth then (q) *Pride* profit thee? or what profit doth the *Pompe of Riches* bring thee?

(q) *Wis. 5. 8.*

Surely, when an (r) *Arrow* is shot at a *mark*, it parteth the *Ayre*, but no man can know where it went thorow, because it commeth immediately together againe.

(r) *Wis. 5. 12*

Inquire, I pray thee, of the former Age, and prepare thy selfe to search of those forefathers thy Predecessors. Shall not they teach thee, and tell thee, that in the death of a man there is no recoverie? (s) *neither was any knowne, hath returned from the graue?*

(s) *Wis. 2. 1.*

As the foolish confidence they had in their *Pompe*, and worldly honors is cut off, and themselves consumed in their owne vanities; so shall thy (t) *be*, euen as the house of a Spider, which being swept away is no more scene. For thou, and all the Princes of the world, are made as the Clay, which is fashioned out of the dust, and therefore must of necessity be brought into dust againe, which cannot bee knowne any more.

(t) *Iob. 8. 14.*

How necessarie a thing it is for all degrees of men, aswell the *High*, as the *Low*; *Noble*, and *Ignoble*; *Rich*, and *Poore*; and how behoofesfull to their Soules welfare both now and hereafter, to represent to their remembrance

brance the *memorie* of death and *mortalitie*, by *some good meanes whatsoever*, in any sort *howsoever*; may easily bee coniectured by that hath bene already spoken, in regard aswell of the *Miserie* of this present life, which is *transitorie*, as of the *happines* of the life in *expectancie*, which is *everlastingly enduring*.

And it may seeme, that the due consideration hereof, hath exercised the wits of the *former Age*, in deuising, and inuventing fit obiects representatiue of this kinde. I haue recited a little before two examples, to this purpose to be also remembred. It commeth likewise to minde, that among the *Egyptians*, it was a custome in their *solemne Feasts*, and *Banquetting cheere*, to cause the Figure and shape of a *dead body portraited in wood*, to bee *caryed about*, by one appointed to that Office, and to *shew it* to euery one there, beeing a *Guest*; speaking to them seuerally, in these words; *Turne your Eyes hither*, and *whilest you are now eating*, and *drinking*, remember that thou shalt bee, as this is, *after death*, which is *stealing on apace*, and will *seaze vpon thee vnawares*; if thou *thinke not of it betimes*.

A worthy wise custome, instituted by them first, and brought into vse, of purpose, to put them in minde of *Temperance* and *sobrietie* in *meates* and *drinkes*, which commonly produce excessiue appetites, from whence issueth, foule enormous crimes and offences, perciuicing the quiet of a *godly Christian life*.

To this wise iudiciall custome of the *Egyptians*, is much agreeable, the well aduised course of them, who of purpose, or *howsoever*, cary about with them in a *Ring*, either engrauen, or enamelled, the *Image of deaths head*, and otherwise also in some *Table* pictured, and proposed, to the view of the *Eye*; that so presented daily in sight to the inward *Common sense*, and to the *Memorie*, The *Minde* also may the sooner, and more seriously bee inuited to an apprehension thereof, by it to
be

be presently stirred vp to meditate the confideration of *Mans mortalitie*. For in deede, what is, or can bee more terrible to a *naturall man*, then the *Dissolution of the Soule from the Body*? The which, as it cannot be without some *agonie*, though not alike in all; so the same represented to the *Eye of the minde*, by much, and often thinking vpon it, must necessarily cause *feares* to any *man*, especially as then not *resolved* to *dye*, and lesse prepared *thereto*, because he hath not taken a view of his state, by the *Account* he is presently to make. For surely, as it is appointed vnto men, that they *shall once* (u) *dye*; so after that commeth the *iudgement*. The which being a consequent to the *naturall death*, and in it selfe *fearfull*, must also of necessitie, make *Death* seeme the more terrible.

(u) Heb. 9.
ver. 27.

For, whither is the *Soule*, once parted from the *Body*, to go, and passe, but to the (w) *Tribuniall seat of Iudgement*, euen before *G O D*, to render an *Account* of all *Thoughts, Words, and deeds*, done in the *Body*, and to receive according to the same. For which cause the *Apostle* there calleth that *day of Iudgement*, that (x) *terror of the Lord*, which is meant in the words, appeare before the *Iudgement seat of Christ*, and receive the things, &c. to be the *second Iudgement*, which wil be *generall*, for the *Sheepe*, and *Goates*; The *Sheepe* vnto the *right hand*, to heare the *sentence of Glory*; *Come yee blessed of my Father*, &c. The *Goats* on the *left hand*, to heare the *sentence of damnation*; *Depart from me ye cursed*, &c.

(w) Cor. 5.
ver. 10.

(x) Vers. 11.

This I speake by way of Note for distinction sake, because of the *particular Iudgement*, which is appointed also to man presently vpon his *departure out of this world*. For no sooner are wee *mortalitie* dead and passed from thence, but we are translated to the *place of eternitie*, either for *Blisse*, or for *Curse*, euen in the *houre*; yea, in the very moment of that *houre* of the *Soules dissolution*, eternall ioy and felicitie, is either gotten, or lost. The (z) *Tree* falling, whether to the *South*, or *North*, hath there in the

(y) Math.
ver. 41.

place,

(C) Luke
16.23.

place, in which it falleth, as hath bene sayd before. And is manifested for a Triueth in the Examples of *Lazarus*, and *Dives*. (C) *Lazarus* died, and was presently carried by the *Angels* into *Abrahams bosome*. *Dives* dyed also, and was in *Hell torments*.

(a) 2. Cor. 5.
vers. 10.

(b) Gene. 3.
19.

luke 16. 22.
23.

1. Cor. 15.
51. vnto 55.

(d) Iohn. 5.
vers. 26.

27.

28.

29.

Dan. 12. 2.
3.

As this is most true, and constantly to bee auerred, so ought it not to bee iust cause of scrupulositie to any, thereby to make question, whether for the reason of that first *Iudgement*, this other, which is the second, and shall bee the last, should therefore seeme the lesse necessarily to bee had. *GO D* forbidde, this idle, and in-composit, yea, most impious doubt, should once enter into the cogitation of any true *Christian* well deuoted to the best sanctified knowledge of *h m*. Rather let euery one seeke to satisfie themselves out of *S. Paul*; who teacheth, that (a) *euery man shall receiue, according to that he hath done in his body, whether it be good or euil*: which cannot bee vnderstood to bee, at the time of our *Natural death*, for that the (b) *Body* then, goeth into the *Earth*; the *Soule* separated from it, to the place of either *ioy* or *paine*, as before is shewed, till the time that it returne to the *Body*, raised from out the *dust*, to partake with it vpon the sentence, in that day of *Doom*, according, as it lyued with vs here on earth in doing good, or ill. This is very pregnantly witnessed by *Iohn* in his *Gospel*, where speaking of the power most *soveraigne*, and high above all power, which *Christ* hath of (d) *life and death*, and in the vertue of that power shal execute *iudgement*, as he is both *God* and *Man*; sayeth, that the *houre shall come*; in the which, all that are in the *graues* shal heare his voice. And they shalbe come forth, that haue done good, vnto the *Resurrection of life*: But they that haue done euill, vnto the *resurrection of condemnation*. That day will bee to the godly a day of *Ioy* and *endles comfort*, for they shalbe accounted among the *children of God*, and haue their portion with the *Saints*. All *teares* are wiped from their *Eies*, for they shall weepe no

more;

more; their *mourning* is now turned into *perpet-a-joy* and *gladnes*. But to the *wicked* who haue wearied themselves in the way of iniquitie and perdition, *that day* shall be a most terrible day, a day of *heauinesse*, and *lamentation* without pity, for their *Laughings* shall be turned into *weepings* *immeasurable*; and their *worldly pleasures* into *paines insufferable*. By this already spoken, is sufficiently argued the *second Iudgement*.

Yet this notwithstanding, may easily bee perswaded by *reason* also, for that wee doe not at our departure from hence, cary away with vs dying, the whole *measure of demerit*, and *euill*. For either our *Example of euill* living in words and deeds; or our *writings*, being tainted with errors, (deprauing the sense, and vnderstanding of others vnto vanitie, and lies,) haue bene meanes of great *corruption* vnto them after our *death*, for which men so ill deseruing in their life time, could not the dying receiue *their iudgement*, because that the *corruption* occasioned thereby, came to passe after *their death*. And it is a reason making forceable for the *second Iudgement* already argued out of the Scripture. In which, euē that which was not known at our *death*, being not then acted, but falling out afterwards, shalbe then reuealed; and so the *Iustice*, & *Mercy* of God, shalbe manifested vpon the good & bad; in *heauen* *mercy*; in *hell*, *iustice* for ever. Vnderstand this; O my Soule, and learne *wisedom*; for (e) thee is the *Schoole-mistres of the knowledge of God* This teacheth thee, that (f) *life is short and tedious*. That the *breath of man* is as *smoake* in his *Nostrils*, and his *wordes*, as a *Sparke*, raised out of his *heart*. Thinke therefore vpon this *last gaspe*, which will make an *end* of all *vital Breath*, and *medstate* of it, before it commeth and seaze vpon thee, least it surprize thee so vnawares, as that all *thoughts*, not fore-stalled with a *due consideration* hereof, nor well exercised in it, doe foolishly perish, and suddenly leaue thee to thine owne *preiudice*.

(e) Wis. 8.4

(f) Wis. 2.1

vers. 2.

Men are deceiued in this, that they imagine they die not, before they giue ouer their *last breath*, not perceiuing in themselues a *decay of life daily*, which is the cause that men through this false suppose, promiseth to themselves a *length of dayes* in their youth, and *middlle Age*; because, as they say, *Death is then farre distant*: whereas euen then, life passeth away, as a (g) *trace of a Clowde*, and commeth to nought, as the *mist*, that is driuen away with the *Beames of the Sunne*, and cast downe with *heat* thereof.

How then are they fowly deceiued in conceit, that coniecture an *extient measure of dayes*, by the *life* in the *Morning*, as if both the *Mid-day*, and the *Euening*, were necessarie in consequent, to the *Morning breath*, and for continuance of life to a multitude of dayes.

But doe thou, ô my Soule, take vnto thee, the instruction of *wisedom*, which teacheth *Sobernesse* and (h) *Prudence*, that by it thou mayest vnderstand, *Nothing to bee neerer to any thing, then is death, to life*; and so in the consideration hereof, bee settled, through a *Godly prepared thought*, against *that day*, which will come, as thou art taught, like (i) *a Thiefe*, stealing vpon thee in the *night*. Thou must therefore *watch in praier continually*, that thou be not surpris'd vnawares; which thou mayest auoyd; if, as *Salomon* warneth thee, thou shalt (k) *hearken to the end of all: Feare God, and keepe his Commandements*: for this is the *whole dutie of Man*. The true feare of God, hath for the fruit, *Wisedome*, (for he that (l) keepeth the *Law of God, is a childe of vnderstanding*) and for *Reward, happinesse*, for the man that feareth abuses, standing in awe of GOD, is pronounced *Blessed*. For this cause, the house of (m) *Mourning*, and *Sorrow*, is preferred, before the house of *Mirth* and *Feasting*, where we shall learne to (n) *kumble our selues*, and *carefully to walke with God*.

And vnlesse wee doe heere in *this life*, so addresse our wayes before God, that we may be thought worthy in his

his mercy to walke with him, (which must bee in Sanctitie, and Holinesse,) Let vs not thinke that we haue truly meditated the state of our Mortalitie, for (if done effectually,) it must bee with a vigilant Eye to the day of our Resurrection, in which wee shall euery one be called to an (o) account of our Stewardship; how we haue bestowed our seuerall gifts in this life, which God gaue vs, to glorifie him in the necessarie good uses of them: In which sense, that day, must needes bee a day of great feare and horreur, of much trembling, and paine to all, as many as shall bee found to bee the Goates; for theirs shall bee shame, and (p) perpetuall contempt, (q) cast into the Furnace of fire, where shall be weeping and Gnashing of teeth.

But to such as be found to bee Sheepe, which are the wise and the iust, who haue kept the true feare of God, and his Religion, they shall (r) shine, as the Brightnesse in the Firmament, or, as the (s) Sunne, in the Kingdome of their Father: Because they haue not onely committed no iniquitie; but, yea, rather done the workes of Peace, Righteousnesse, and Loue; and therefore they shall be receiued into a possession of ioy and happinesse; as then, in that great day of the second Iudgement, shall bee made manifest to all indifferently.

To conclude, and to shut vp this discourse of Mans mortalitie, both necessary and comfortable to the godly, I say with S. Peter; (t) Seeing all these things must be dissolued, (viz, The Heauens melt with heate, and the Earth with the workes therein, be burnt vp) what manner persons ought wee to bee in holy Conuersation, and Godlinesse, looking for, and hastning wito the comming of that day of GOD.

Wherefore seeing we looke for such things, Let vs bee diligent to bee found in him in Peace, without Spotte, and blamelesse?

Let vs (u) take heede, watch, and pray, as Christ admonisheth in his Gospel. For we know not when the time is, whether

(o) Luke 16.
verse 2.

(p) Dan. 12.
vers. 2.

(q) Matth.
13. 42.

(r) Dan. 12.
vers. 3.

(s) Matth.
13. 43.

(t) 2. Pet. 3.
vers. 11.

Ver. 14.

(u) Marke
1. 33.

Verse 35. whether at Euen, or at Mid-night, or at Cock-crowin g, or
in the Dawning.

C H R I S T the King of Heauen; the Riches of his
Seruants; true Treasure of the Soules of his children, which
ought alwayes to bee within them; So sanctifie our
Thoughts in the Meditation of that Day, as that, when
He commeth, We may be found, not sleeping, but watch-
ful and waking to him; euen for his owne Namesake.
Amen.



*A Premonition for the addressing our Soules
vnto a Deuotion seriously zealous at the
time of prayer.*



Xceeding great is the goodnesse of God, that requires of his Children the familiar talke, by godly, and deuout praier. Yea, infinitely (a) rich is he in (a) mercy, that both giues them a willing affection to pray; and affords also a meede for the same, euen the effect of their desires, as out of his owne wisdom himselfe seeth meete, and conuenient.

(a) *Ephe. 2.
ver. 4.*

See the wonderfull force, of true Prayer. It is powdered forth by man in Earth: It worketh for man aboue in Heauen: It is the Keye of the Celestiall Gate, to open the way for Ascention vp thither, euen to the Throne of Gods grace, that Gods mightie deliuerance, may from thence in like manner haue passage, to descend for mans reliefe at all times of neede.

Wilt thou offer an (a) acceptable (a) sacrifice vnto God? offer Prayers, euen the (b) calues of thy (b) Lippes?

(b) *Hebr. 13
ver. 15. 16.*

Wilt thou daily conuerse with God? vse (b) daily (b) Prayer, which is the spirituall conference the deuout Soule can haue with God.

(c) *Luk. 21.
ver. 36.*

Wilt thou tast how sweete the Lord is? Inuite him by (d) Prayer to the house of thy heart. For it is Prayer, vndoubtedly, that pleaseth God greatly.

Math. 18.

20
(d) *Iames. 5
ver. 15.*

But the manner how to pray discretely to please God, is here carefully to be heeded. This consideration is confirmed by five words. 1. Wisely. 2. Ardently. 3. Humbly.

A a

4. Faith-

4 Faithfully, 5. Confidently.

(e) *Math.*
22. ver. 37.

39.
(a) *Luk.* 10.
ver. 37.

1. *Wisely.* That *Gods glory* in chiefe, and next our *Neighbours good*, be respected according to the Rule of *Christ. Lone God (e) aboue all, and thy neighbour as thy selfe:* vnderstand thy *Neighbour*, to be any whom thou maiest conueniently helpe at any time, as (a) *Christ teacheth.*

Now as touching the things for which thou art to pray, *Know*, that herein thou art to be directed by the *word of God his promise*, and according to it, thou art to pray, either *absolutely*, or with a *Condition*.

If *absolutely*, then are the things of such Nature, as to which *God* hath bin pleased to tie himselfe by *promise absolutely*, as are his *Spiritual graces*, and other such, as by which his *glory* is aduanced.

* *Luke.* 22.
ver. 42.

If with a *Condition*; thou must accordingly pray *conditionally*. And such things are *Temporall benefites*. And in all these, let *Christ* be vnto thee an example, to *yeld thy will* in all thy petitions, vnto the * *blessed will of God.*

2. *Ardently.* For there must be in thee a minde stirred with an *heate of Cogitations*, and *inward Thoughts*, tully settled to this *heauenly meditation*.

(b) *Iohn.* 4.
ver. 23. 24.

(c) *1. Corin.*
14. ver. 15.

Thou must remember now, that he to whom thou praieest, is a *Spirit*, and therefore to (b) *be worshipped in the Spirit onely.*

Wilt thou then (c) *pray in the Spirit*? Enter into the *Chamber of thy Heart*. Locke thy selfe in there, with all the most *holy Thoughts and faculties* of a *sanctified Minde*, that all cares of *worldly affaires* be cleane shut out from thence at the time of *talking with God*. For how canst thou desire *God* to heare and attend thy *Prayers*, whē in praying, thou neither *hearest* nor *attendest* thy selfe, being distracted with *Thoughts of munda and earthly matters.*

3. *Humbly.* That all thoughts of selfe *conceited worthines*, and *Meritorious workes*, be cleane abandoned out of our Minds in time of *Prayer*. In which time, we must remem-

remember, that wee present our selues before God, *meerely petitioners and Suppliants*, to craue that, which, as we knowe we doe not deserue to haue graunted, so we cannot claime, by right title of *Merit*, to exact the same.

Therefore we must pray in *Christs name*, through him, and for his sake onely, to be heard; otherwise we pray vainely, and derogatiuely to *his merites*, who onely is our (b) *Altar*.

4. *Faithfully*. For how can we haue a good conscience, (c) if *faith vnfeigned* be away? and where is *faith*, if *Loue* and *Charitie*, which is the end of the *Commandement*, be not present, to commend our *Prayers vnto God*?

And hauing then no good conscience, can we pray, as secured of Gods helpe, being destituted of his promise, which his word, (*without which there can be no faith*), must warrant and make good? Haue therefore *faith*, that we be not doubtfull of Gods promises, which are, *yea and Amen*.

5. *Confidently*. To argue a *perseuerance in praying*; at no time to be discouraged, though we are not answered from God, according to our owne desires, being assured, that God doth not denie, which he deferreth to giue; but in his good time will be readie to heare, and graunt our requests, as shall be both for his glory, and our owne good.

Let vs therefore be *confident in Prayer*, continuing therein *feruently*, for all men, without (d) *ceasing*, after Pauls exāple for the *Thessalonians*. And according to his Counsell to *Timothie*, saying. (e) *I will, that men pray euery where, lifting vp* (f) *pure hands, without wrath, and doubting, for it is against faith*.

(b) Heb. 1.
ver 10.

(c) 1. Ti-
moth. 1.
ver. 5.

(d) 1. Thessa.
1. ver. 2 & 3

(e) 1. Timot.
2. ver. 8.

(f) James 1.
ver. 6. 7. 8.

*An Aduertisement to the
Reader. &c,*

FOR a more expedit, and readie meanes to forward *Devotion*, vpon occasion, I haue thought good, to digest into some fit order these *Prayers*, referring them Common place wise to their *seuerall heads*, for any speciall vse in particular. Aduised hereunto by those distinguishing *appellations of Prayers*, which *S. Paul* vseth, seeming to note in them a peculiar and proper vse, in different *specificall kindes*.

And truely, as the *matter*, (of which *Prayers* consist,) is *distinct*, and *diuerse*, so the *manner of praying* is not alwaies of a like, and the *same nature*.

1. *Tim. 2. 1.*

To vse then *S. Pauls* words, (a) There be 1. *Prayers*, There be 2. *Supplications*. There be 3. *Intercessions*. And there is also, 4. *A giuing of thanks*.

Of this haue I sufficiently discoursed in my *Preface*, as to the *Intelligent Reader* may appeare for his instruction, if he be pleased to aduertize himselfe thereof by reading the same.

To come then to the matter in hand, you shall vnderstand, that all the *Prayers* herein contained, are in the generall name of *Prayer* mere,

- Prayers
1. Petitorie.
 2. Supplicatorie, or of supplication.
 3. Intercessorie, or of Intercession.
 4. Thanksgiuing.

1. *Payers* mere Petitorie, for spirituall Graces of a simple Nature, absolutely to be termed *Prayers*. As are these following.

Anecessa



A necessarie, and godly Prayer for the assistance of God his holy Spirit, against all wandring, extrauagant thoughts, distracting deuotion in time of Prayer, first, and principally to be made, before we pray to God for any thing, whether Spirituall or Temporall.

A Lmighty & euerlasting God, thou ô God (whose (a) *Name is the Lord*) haue mercy vpon me, and be pleased to hearken vnto the voyce of my prayer, which I make vnto thee at this time: I confesse that thou (b) *searchest the hearts*, and triest the *Reynes*, as thou speakest of thy selfe; and (c) *understandest all the imaginations of Thoughts*. Forasmuch then, as it cannot be vnknowne vnto thee, (who art all wisdom, seeing in secret places, a God at hand, and not a God farre off) that the *mindes* of men in this mortall life, are wauering, and vnstable, easily entreining *vaine and idle thoughts*, and so most readie to be diuerted, and seduced by them, (being the meere suggestions of the diuell thine and our Enemie) from the contemplation of thee, our chiefe good, and from the inuocation of thy *most blessed name*: My humble and hartie petition to thee, at this time, deuoted to the calling vpon thee by *Prayer, and Supplication*, is for the assistance, and speciall direction of the *holy Ghost*. For, as thou art a (e) *Spirit*, by the Nature of thy *God-head*; so thou requirest to be *worshipped in Spirit and Truth*. Lord I know this, and I desire to do this according to *thy will*, reucaled to me in *thy word*; But it is not in me to performe it, as thou requirest; who by my

(a) *Ierem.*
33.ver.2.

(b) *Ier. 17.*
ver.10.

(c) *1. Cronic.*
28.9.

(d) *Ierem.*
23.ver.23.

24.

(e) *Ihon.ch.*
4.ver.24.

will, can testifie no more, then a bare purpose, and endeavour of my heart; It is thy worke in mee, ô Lord, when thou art pleased to shewe (f) mercy. Oh then, be pleased, I beseech thee, now to be gracious vnto me; Direct, and guide, the thoughts of my heart; doe thou ô Lord, sequester, and addresse them, wholly to thy selfe, for this service, which I am now in purpose, willing to performe vnto thee. For who can better discipline my heart, and fashion it thereunto. then thou? who art the God of my heart, euen the first framer, and maker of it? I haue now neede of thy grace, yea, of thy great and most speciall grace, without which, I can doe nothing; that thy preuenting, and assisting grace, to beginne, to continue, and to performe this good worke, of praying to thee; a worke, which thy selfe hast commaunded, and wherein thou most delightest; Arise therefore, come, and descend into my soule; replenish it with the fulnes of thy Spirit, that it may be wholly, and soundly settled vnto thee; raise it, by a frequent and zealous deuotion, to the true worshipping of thy Name; For this cause, Remoue, from out of it, all unseasonable Cares, of worldly matters, whatsoever; Leade mee, into that my (g) Chamber, which thy Christ mentioneth; and shut thou the doore thereof, and doe thou keepe it, against all idle Cogitations, which interrupt deuotion, and drawe me away from thy worship; that so being brought by thy spirit, into that quiet closet of my heart, I may sit there, intentiue to my prayers onely; in them, embracing thee, as it were perfectly vnted to thee, without lettes and hinderances, as farre forth, as the infirmities of my flesh may permit; Otherwise, I shall seeme as one of them, whose hypocrisie thy sonne Christ taxeth out of Matthew, and out of Isaiah the Prophet, to drawe (h) neare vnto thee with the mouth onely, honouring thee with my Lippes, when my heart is farre from thee: which were

(f) Rom. ch.
9. ver. 16.

(g) Matth.
ch. 6. ver. 6.

(h) Matth.
ch. 15. ver. 8
Isaiah. 29.

were in my *Prayers* to tempt thee, by abusing the knowledge of thee, which thou hast giuen mee in *Christ*, who teacheth mee, by his *Apostle Paul*, to (i) lift up pure hands, which cannot be, without a minde purged from griefes and offences, that doe weaken deuotion, at the time of calling vpon thee, in faith, as I am there commanded; for I must lift vp pure hands, without wrath, or doubting. Graunt this, ô Lord, and thou shalt forbid the other; and so cause, by the inspiration of thy holy Ghost, that this good meanes, by thee appointed to man, for procuring thy helpe, and fauour, to his reliefe, and comfort; shall neuer be a cause, of thy iust wrath, vnto Iudgement, in thy heauie displeasure, against my Soule; I beseech thee good Lord, let me finde this fauour in thine eyes, for h.s sake, who hath saide; *Whatsoeuer you shall aske the Father in my Name, he shall giue it you.* So shall I pray alwaies to thee, and thou shalt heare mee, and giue mee my hearts desire, that whom I know now, in this world, by Faith, (k) seeing him as it were through a glasse darkely, I may in the world to come, See him. (k) face to face. Who with thee, and the holy Ghost, liueth for euer. Amen.

(i) 1. Tim. ch. 2. ver. 8.

John. 6. 23

(k) 1. Co- rint. ch. 13. ver. 12.

I. A Prayer to the Trinitie. The Father, the Sonne, and holy Ghost, one God.

WE humbly thanke thee most mercifull father, for our creation after thine owne Image, and all other thy benefites bestowed vpon vs. Giue vs grace we beseech thee, to liue a holy life, agreeable to thy lawe, as becommeth thy children. And that we may the better effect the same, we pray thee to forgive vs our sinnes, and wash vs in the blood of thy Sonne, that our hearts, and mindes, being framed to thy will, we may be fruitfull in all good workes, and for euer safe-guarded from all

all dangers, by thy almightie providence. Sweete Iesus, blessed be thy *holy name* for our redemption. Print in our hearts and mindes we intreate thee, continuall memorie of thy great kindnesse, and sore passion, that we may euermore loue and praise thee, that hast bought vs with so deare a price. Heale our infirmities; Teach vs obedience; Increase our faith; Hide vs in thy wounds from thy fathers iust wrath; Commend our Prayers vnto him (for thou art our onely Intercessor, by whom we haue accesse vnto him;) Enable vs with grace alwaies to keepe thy commandements; Prosper our Labours in this world, And bring vs to life euerlasting for thy name sake.

O holy Spirit, the Comforter of all mankind; The author, and giuer of life; we magnifie thy *holy name* for euer, beseeching thee to inspire our hearts, and mindes, with *holymotions*; To inflame the coldnes of our zeale with the fire of thy loue; To leade vs into all truth; To garde, and defend vs from all euills and dangers; To cleare the stormes of temptation; And for the glory of thy name, To bring vs safely to the blessed hauen of Life euerlasting. Amen.

2. A Prayer for the obtieining of Faith,
Hope, and Charitie.

O Father of light, from whom euery perfect gift doth proceede, we beseech thee to indue vs with all spirituall blessings in Christ; To increase the little graine of our weake, and feeble faith, directing it to the merits of Christ Iesus, and making it fruitfull through Loue. Make vs constantly to giue credit to thy word, and protect vs from all heresies that fight against the same.

Lord disappoint vs not of our hope which we haue in thee; But make good thy promises vnto vs. Giue vs courage in Conflicts, Patience in trouble, And comfort in all things. In our extremities, strengthen our faith

faith firme in thee: And so inflame our loue towards thee, that nothing may remoue it. Grant vs compassionate, milde, and charitable hearts, that with melting affection and tender compassion, we may cherefully, and willingly without repining, helpe, and succour all men to our powers, (especially those that are of the houlshold of faith: And with relenting mindes forgive their offences, that we may at the last yeeld vp an acceptable account vnto thee of this earthly Talent which thou hast here bestowed vpon vs. Comfort vs in all grievous accidents, And at the point of death, giue vs grace to fasten our confidence in thee alone. To whom be rendred, all honour, glory, praise, renowne, dominion, and maiestie, both now, and for euer. *Amen.*

3. *A Prayer, for Sobrietie, Chastitie,
and Patience.*

Lord for thy Christs sake, direct my pathes in the right way to all spirituall, and corporall sobrietie. Suffer me at no time, to abuse thy creatures, or to turne thy grace into wantonnes: And graunt mee grace, to vse all thy blessings temperately, and moderately, that I may liue soberly, righteously, and godly in this present world.

Giue me grace this day and euer, to crucifie the flesh, with all the affections and desires thereof; and to bring it in subiection vnto the spirit. Quench ô Lord the flame of all carnall desires in me; Abate the heate of Lust in me; And keepe me from the intisements of all wanton company.

Holy father, thou knowest that by Baptisme my mēbers are made the members of thy Sonne; Sanctifie them throughout, that I auoyding all vncleannes, may possesse my vessell in holinesse that it may be a Temple, for thy selfe to delight, and dwell there. To this end

B b b

ô Lord,

ô Lord, stay my vnbridled nature this day and euer, from all discontentednes of minde, and furious actions; Giue me grace to take in good part, whatsoeuer it shall please thy good pleasure to lay vpon me; Preuent all euills that may befall me; And turne all things to the best for my good in thee; That mine eyes may see thy sauing helpe vpon earth; And my heart may reioyce in thy mercies, for euer and euer. *Amen.*

4. *A Prayer for true Chastitie.*

Sweete Iesus, the bright resplendence of the diuine Maiestie, who in most zealous charitie out of thy great loue towards vs, didst suffer death for vs poore sinners, to deliuer vs from eternall death, thereby giuing vs an example of sincere Charitie which wee ought to exercise one towards an other. We intreate thee to warme our hearts with the fire of thy diuine Loue, that louing thee aboue all things with our whole hearts; and one of vs another in thee, we may thereby appeare to be thy seruants. Let this charitie be true without fraude, cunning, or hypocrisie, not in words onely, but in deeds. Inflame our hearts by thy holy spirit, that imitating thine example, we may loue our enemies, and doe good to such as hate vs, patiently committing all reuenge of wrongs into thy hands. Suffer not the Sun to goe downe vpon our wraths; but lend vs thy holy helpe, that we forgiuing one another according to thy example, may remaine alwaies in thee, and thou in vs, in such powerfull sort, as neither life, nor death, nor any other thing whatsoeuer may separate vs. So be it.

5. *A Prayer for Spirituall ioy.*

○ Lord our Saviour and Redeemer, which hast by thy holy Spirit prepared for thy faithfull, and obedient

bedient seruants, farre greater pleasures then the world knoweth of, we beseech thee graunt, that the *anoynting* of thy holy Spirit, may continually driue away from vs all wickednesse, and cheare vp our mindes with *celestiall gladnes*, and a desire to be dissolved and to be with thee; that hauing our hearts and mindes continually filled with *heavenly meditations*, we may joyfully sing *halleluya*, vnto the glory of thy holy name, for euermore. Amen.

6. A Prayer for Grace, Wisdome, and
vnderstanding.

O My God, my Lord, and the onely Giuer of all good things; For (a) *euery good gift, and euery perfect gift, is descending from aboue, euen from thee the father of light, in accessible, neuer chaunging*. Thou hast (b) made and fashioned me after the *likenesse and similitude of thine owne Image*, So gracious wast thou pleased to be vnto me, when as yet I was not. But, o wretch that I am, how haue I obscured and defiled *this thy Image* in me, with the pollution of all sinne, and vncleannesse? (c) For the *Lawe of sinne and Iniquitie, which I feele in my flesh, daily rebelling against the Lawe of my Soule, which carieth thy Image, preuaileth in me, conquering and oueruling all the powers thereof; yea, leading me as a captiue and slave, to obey the sensualitie of the flesh in many things; Neither haue I meanes (as in my selfe) to withstand the assaults thereof; For in me, (that is, in the generall corruption which is yet abiding in my Flesh,) dwelleth no good thing*. Wherefore thy Grace o Lord I craue, euen that thy speciall Grace, which descendeth into the very corners of the Heart, cleanse them from the filth and stinch of the old corruption; sanctifieth all the thoughts vnto a newnes of life; fructifieth vnto good works; is the mistresse of Truth; The Instructor of true discipline.

(a) Iames. 1.
ver. 17.

(b) Genes. 1.
ver. 27.
Wisdom. 2.
ver. 23.

(c) Rom. 7.
ver. 23.

ver. 18.

(f) *Wisd. 9.*
ver. 6.

ver. 16.

ver. 17.

ver. 12.

ver. 18.

ver. 10.

(g) *Wisd. 8.*
ver. 21.

the *very light* of the *Soule*; the *Nourisher* of godly deuotions; The *comfort*, and *consolation* in all *Troubles*; expelling al *feare* and *d spaire*, and confirming our *hopes* in thy *promises*. Let this thy *Grace* attend me in all my *thoughts*, and in all my *Actions*, that by a *spirituall preuention* through the same, I may continually addresse the whole *course of my life*, vnto a *sanctiue* and *holines*, to worke my *Saluation* by thy *Spirit* in *feare*, and *trembling*. And for the better furthering of my endeouour in the way of *Godlines*, (forasmuch as thy *Grace* is not otherwise to be seene in thy children,) graunt me the *Spirit* of thy true *spirituall wisdom*, which may *direct my foot-steps* in the *paths of thy commandements*. (f) For though a man be neuer perfit, and so seemeth to be furnished with many thy *good graces*, yet if thy *wisdom* be not with him, he shall be nothing regarded, He shall not *discerne the things which are vpon earth*, 16. whereby the life of man is *guided, helped, and susteyned*; much lesse seeke out the things aboue in *Heauen*, by which our *Soules* are fed, and nourished vnto thee: 17. For without it, who can knowe what thy *will is*, 12. to doe workes acceptable thereto? 18. because the waies of men which are vpon earth, are *reformed*, and they are taught the things that are pleasing vnto thee, through *wisdom*. Send her therefore downe from aboue, out of thy *holy Heauens*, that she may be with me, and leade me soberly in all my *mises*; labour with me in my *thoughts*, and in my *understanding*, to knowe, and practise the *grace* which thou hast giuen me, according to the *measure* thereof, and so may become acceptable vnto thee, in *Christ thy wisdom* from euerlasting. To thee I come in *humilitie of heart*, to entreate for the same; For (g) *except thou giuest it*, I cannot obtaine it, as I am taught by thy seruant *Salomon*, who hath saide, that it is a *point of wisdom* also, to *knowe it to be thy gift*. To thee then I come, beseeching thee for thy *spirit of wisdom*,

wisdom, which is the worker(h) of all good things, & hath the spirit of discipline, and true 8. understanding, She is the 4. Schoole-mistresse of thy knowledge 7. teaching sobernes, prudence, righteousness, and strength. O good God, refuse me not, praying vnto thee for wisdom. (i) For thou lovest none that hath not his dwelling with her. So shall I be accepted of thee in all my waies, when thou by her instruction, hast made me a fit vessell for thy grace; 25. She is the breath of thy power; that pure influence that floweth from thy glory; the 26. brightness of the euerlasting light; the very Image of thy goodnes and maiestie, which 29. shineth throughout the world. To which with thee and thy holy Ghost, be glory for euer. Amen.

(h) Wisd. 8.
ver. 5. & 6.
ver 8.
ver. 4.
ver. 7.
(i) Wisd. 7.
ver. 28.
ver. 25.
ver. 26.
ver. 29.

7. A Prayer for a good purpose, in the whole course of our Life.

Sweete Iesus, the onely Sonne of the liuing God; The Redeemer and Saviour of mankind. I thy Creature, crauing the light of thy gracious aspect, doe grone vnto thee. Thou art my Creator, looke vpon me; Thou first didst fashion me, and hast since newly begotten me with the seede of thy immortall word. Suffer not the grace of that new Byrth, to be disgraced in me, through the foulenes of my Sinne. Thou art my onely true life, quicken thou me by thy word. I am blinde, I hasten to see light; I am euen dead, I breath for Life. Whither then shall I goe, but vnto thee O Christ? For thou art the Physition, the light, and the life of my Soule: O Iesus of Nazareth haue mercy on me; (a) O Sonne of Dauid, haue mercy on me, most miserable, and distressed wretch. I am altogether both inwardly and outwardly deformed with iniquitie; There is no good in me at all; My understanding is blinde; My will weake; All my senses are prone to Sin; All the thoughts of my heart bent to wickednesse; I drinke in sinne, and iniquitie, like water; And there is no

(a) Matt. 9.
ver. 27.

found part in me. And yet in this most *loathsome burden* of all filthie *corruption*, I doe liue securely, as one surcharged with the *slumber of forgetfulness*; The *Cogitations* by which I meditate on thee, are like to the *endeuours* of them, who seeke to be *awakened*, but yet overcome with *drowsines* doe fall a *sleepe* againe; Thou hast called me, but I haue *not heard*; Thou soughtest to *drawe me vnto thee*, but I haue *wilfully hunge backe*, and would not follow thee, nor yet doe, seeking new occasions for *continuall delaiies* through *Sathans suggestions*, grudging at thy callings, saying, *Suffer yet a little while, Anō & Anon*. But, o *pittifull Iesu*, when shall that *Anon* and *Anon*, haue an end? How farre shall yet a *while* goe on in Sin? How long to *morrow*, and to *morrow*? And why not, o *Lord*, *euen now*, and *presently*, am I cleansed from my Sinne, and renewed in *Soule and Spirit vnto thee*, by thy *Righteousnes*? I say often, *I will doe this*, and *I will performe that*, to be accepted of thee in *Christ*; when *will* is readie, then haue I no *power*; and when *power* is present, my *will* is backward; So I *purpose* many things, but *performe* nothing that good is: And what *now* I *allowe*, I doe *dislike afterward*, as naught; And so am alwaies *wauering* in minde, neuer *resolved* vpon any one purpose, because I am too *much affianced* to mine owne strength. But now I confesse vnto thee, o *Lord*, that no man shall be confirmed in his owne strength, to *boast himselfe before thee*; For *foolish* is all *presumption and pride of Flesh*; And it is not in *man*, either to *will* what he can; or to be *able to doe*, what he *willeth*; but rather all the *waies of man*, are directed and guided by thee *onely*. I beseech thee therefore, o most *loving Iesus*, euen by the *bowells* of thy *great pittie*, to graunt me a true, and discrete *Resolution* vnto good, that I may neither *commit* any thing contrary to thy *will*, or *omit* and *leau*e vndone what is agreeable to the same; that in the *whole course of my life*, I seeke not, nor *desire*, but what may be *profitable*

ble & healthfull to my Soule, and specially acceptable to thy diuine Maieſtie. Giue me a minde ſanctified to a conſtancie of this Reſolution, alwaies ſtedfaſtly to retaine the ſame; that neither Riches, nor Honors, pleasures, nor any worldly reſpect whatſoeuer; No not the feare of death, may at any time hereafter cauſe me, in a bold preſumption of thy mercies, to diuert from that grace, wherewith thou haſt purchaſed to bleſſe me; Nay, Let the ſtrength of thy holy Spirit, arme me againſt all torments of death, yea, to the loſſe of this earthly life, rather then to offend thy maieſtie. For I knowe, that nothing doth more diſpleaſe thee then Sinne; it being that thing onely, which cauſed thy Shoulders to be rent and torne with ſcourges; thy Head to be pricked with Thornes; thy body to be nailed to the Croſſe; and thy moſt diuine ſpirit to be ſeparated from the body, by a moſt bitter, and ſhamefull death. Let my Soule thinke vpon this, ſo often as the diuell ſhall aſſault me; My minde ſeriously meditate thereon, as often as the diuell tempteth me; And my Heart haue an inward feeling thereof, at what time ſoeuer the fleſh ſhall entice and egge me vnto Sinne. I ſhall moſt cheerfully runne vnto this light, being in this manner armed at all times with thy grace, promiſing vnto my ſelfe a victorie in the ſame: For thou art the Author and finiſher of Faith; and thou wilt be alſo the rewarder of that Fight, being begun, and finiſhed by thee; euen to crowne it with Immortalitie in Heauen, where thou fitteſt at the right hand of thy Father, in glory, for euer, Amen, ſo be it.

8. A Prayer before the Catechiſing
of a Familie.

Lord Ieſus, the (a) eternall Sonne of the euer-living God, (b) Father of vs all, out of whoſe boſome thou didſt diſcend vpon earth, a Doctour and Teacher to men, euen to reucale vnto them the ſanctifying will, of thine,
and

(a) Math. 1.

22. 21.

Luk. 1. ver.

21.

(b) 1. Cor. 8.

ver. 6.

Eph. 3. ver.

20.

and our heavenly Father; thine by nature, and ours by grace in thee onely, thereby instructing vs in the way of *Saluatiō*, purchased to vs through the same; working abundantly about all that we can *aske* or *thinke*, according to the power and *efficacie* of thy *holy spirit*. Behold Lord, we are come hither, to heare and learne the true documents and instructions of Christian pietie and godlines, as shall be most truly and faithfully deliuered out of thy word, which is the *sauour of life vnto life*, to all that *beleue therein*. Open we beseech thee the inward Eares of our Soules, and withall giue vs *understanding hearts*, that whatsoeuer is instilled by meanes of the outward *bodily eares*, may penetrate euen to the marrow of our Spirits, and settle in the *secret corners* of all our reformed *affectiōs*, working them soundly and thoroughly vnto a *perfect obedience* of thy will. For vnlesse thou wilt assist vs in *hearing*, with thy *preuenting grace*, we shall become *unprofitable Hearers*; and so thy word returning to thee *fruitlesse*, may in thy *iudgement* be made to vs, a *Sauour of death vnto death*, which forbid o good Lord, we most humbly pray thee, and with *Dauid*, acknowledging our *imperfections*; and also desiring to haue them reformed and conformed to thy word, doe say in the spirit, Oh that our waies were directed to keepe thy *Statutes*. But how shall they be directed thereto, vnlesse thou doest teach vs? And how shall we be taught, except thou makest vs to *understand*? Therefore teach vs o Lord, and giue vs *understanding*; for when thou shalt enlarge our hearts, we will runne the way of thy *commandments*, because thou wilt direct vs in the path of the same, by making our hearts large to receiue thy *grace*, and willing to obey thy will. That this be done *effectually* for our good, and *seruiceably* for thy honour, be pleased according to the measure of that thy *indulging Grace*, as thou seest conuenient, to remember, that this *Image of thine in vs*, can no otherwise be made to retaine and keepe

keepe *wholy vnspotted*, it owne likenesse, but through a *godly instruction of pietie*, Catechised out of thy word, by apt and direct principles of *Christian Religion*, teaching the *true knowledge* thereof. And what is this *knowledge* else, but to *understand Righteousnes, Iudgement, Equitie*, and *euery good Path*? And how is that *man blessed* of thee that findeth *wisedome*, and the man that getteth *understanding*? For *length of daies is in her right hand* (because she is a *tree of life* to them that lay holde on her,) and in *her left hand, Riches and glory*, (because she bringeth to *honour* those that imbrace her, and filleth their *Barnes* with abundance, causing *health* to be vnto their *Nauill*, and *marrowe* vnto their *Bones*, euen all *manner of blessings* both *spirituall* and *corporall*, haue they powred vpon them that seeke thy word, and be willing to be *instructed* by it, vnto the *Rules of Ghostly wisedome*. Thou seest ô *Lord* what we *craue* at thy hands, and why we *craue* it. thou also *perceiuest*. We *craue* to knowe thy *commandments*, which are as *Lanternes* to our *feete*; And to haue *instruction*, which is a *light* vnto our *Pathes*. For, of our selues we are but *darkenes*, and cannot see, except we be *lightned* by thy word. Open our *Eyes* we beseech thee, that we may see the *wonders* of thy *Lawe*, to serue thee aright, and be afraide of thy *Iudgements*; which teach vs *obedience*, and thy *sonly Feare*, working alwaies vnto *repentance*, whereof cometh *life*, as thy Prophet *Dauid* taught, saying; *Graunt me understanding, and I shall line*. Eor so shall our *Faith* (instructed by it,) *acknowledge* from our hearts, and *confesse* with our *mouthes* concerning thee, that *thou art the onely God*, who in great *wisedome* hast created, and doest also accordingly *gouerne all things*, by person distinguished, into the 1. *Father*, the 2. *Sonne*, and the 3. *holy Ghost*, but in *essence* and *dietie* vnted into one *Godhead*, and so one *God*, *Almightie*, *eueralasting*, *immortall*, *onely wise*, *inuinible*, *never seene*, nor to be seene with *mortall eyes*,

dwelling in the *light* that none can attaine vnto. And as touching *man*, whom thou hast made to *serue thee*, our *Faith* in like manner is instructed to *believe*, that he is wholly *blemished* with the *filthie pollution* of *Sinne*; For there is *none righteous, no not one*; hauing their *cogitations* darkened; walking in *vanitie* of their *mindes*; and this to happen through the *fall* of *Adam* from *grace*, by whom *Sinne* entred into the *world*, and death by *sinne*. And so walking according to the course of the *world*, after the *prince* that ruleth in the *Ayre*, which hath *blinded our mindes*, to hinder the *light* of the *glory* of the *Gospell* of *Christ*, that it should not shine vnto vs; we are all made *gultie* of *eternall damnation*: For it is written, *Curst be he, that continueth not in all things which are written in the booke of the Lawe to doe them*. And againe, by the *offence* of *one*, the *fault* came on all *men* to *condemnation*. And now *o Lord*, our *states* being thus *damnable*, as representing before vs, nothing but *horror*, *dread*, *confusion*, *shame*, and *endlesse destruction* both of *body* and *soule*: we should vtterly be plunged into *despaire*, were not our *Faith* further also *Catechised* to beleue, that thou hast *ordained*, and *appointed* vs a *meanes* to auoyd the same; euen *Iesus Christ* thy *eternall Sonne*, to become *man*, as being of the *seede* of *Abraham*, who being wounded for our *transgressions*, and broken for our *Iniquities*, tooke the *Chastisement* of our *peace* upon him, and so *healed vs with his stripes*, that by his *obedience*, wee should be made the *Righteousnes* of *God*, in him; because he is able perfectly to saue vs, alone by *himselfe*; for that no other *name* is *giuen vnder heauen*, whereby we can be *saued*, accomplishing and fully perfecting all things requisite to the *saluation* of *man*, because he is the *Reconciliation* for our *sinnes*, and the *sinnes* of the whole *world*. Wherefore, *o Lord* our *mercifull Father*, seeing the vse of *Catechising* in thy *Church* to be so necessarily instructiue, for *knowledge* of *godlines* vnto *salua*
tion;

tion; wee beseech thee in *mercy*, to enflame our *hearts* with a *feruent zeale* thereto, that wee may often frequent thither, to *heare*, and *learn* thereby. For which cause sequester all our *thoughts*, bring them from all *vaine*, and *Idle Imaginations*, and settle them wholly to *godly meditations* of thy *Lawe*, taught out of it; That so reaping the benefits of this *Ghostly Catechizing instruction*, euen the building vp of the *new man* in vs, we may *daily die* more, and more vnto *sinne*, thy *holy spirit* bearing record to our *spirit*; that we are thy *Children*, grafted into thy *body*, and with thee made by thee the *fellowe heyres* of the *euermlasting kingdome* of thy *Father*, with whom, and the *holy Ghost*, thou reignest for euer, and euer. *Amen.*

9. A Prayer after the Catechizing.

Great is thy *goodnesse*, O *Lord*, and thy *louing kindnes* to *man* is farre aboue his expectation. As in thy *benefites* which thou laiest vpon him for *blessings*, so in this especially, that thou feedest his *Soule* with the (a) *spirituall bread* of thy *word*, which nourisheth vnto *eternall life*. And forasmuch as thou hast commaunded vs to labour for the same, and also promised, that (b) *whosoeuer feedeth on it shall liue for euer*, because it is a full *spirituall nourishment*, augmenting in vs *Faith* towards him who is the *true bread* from *Heauen*: Graunt we beseech thee, that we, whether 1. *hearing*, 2. *reading*, or 3. *meditating*, may continually feede thereon, and daily growe from *vertue* to *vertue*, in a full strength of the *spirituall man*, to (c) *worke thy workes*, euen such as are acceptable; and well pleasing in thy *sight*. To raise this *strength* in vs daily, and to cause vs to walke more stedily in the paths of *holy veritie*, through which thy *workes* are accomplished, thou ordainest *meanes* for the same, which are the (d) *Teachers & Preachers*

(a) *Amos. 8.*

11.

(b) *Iohn. 6.*
ver. 51.

(c) *Iohn. 6.*
ver. 29.

(d) *Luke.*
6. ver. 1.
Matth 9. 37
38 ver. 2.

- chers of thy word, Labourers in this thy spiritall haruest, and
 workers in the vineyard which thy selfe hast planted, euen the
 (c) Spouse of thy Christ. These I say thou hirest with thy
 (f) Penny, and sendest forth to work in this vineyard, to
 dresse and trimme it, to be therein as instruments for
 our instruction, by preaching and Catechising, that we
 should be (g) renewed in the spirit of our mindes, and
 put on daily the newe man created after thee in righte-
 ousnes and holmes. Herein we most thankfully doe ac-
 knowledge thy loue towards vs, (for thereby thou
 seekest to make vs holy vessels of thy mercy, (h) sealed by
 thy spirit vnto the day of our Redemption.) Yet, good
 Lord, the sound of thy word, vttered out of their
 mouth preached or Catechized, howsoeuer striking the
 outward Eare, may little auaille vs vnto instruction of
 godlines, vnlesse thou inwardly moue our hearts, and be
 pleased to touch them, s thou diddest the (i) Lippes of
 Isciah, and the mouth of (k) Ieremie thy Prophets, turni-
 shing them thereby with fit meanes to publish thy
 word; So in like maner we beseech thee, to blesse our
 Soules with the Spirit of vnderstanding, and apprehen-
 sion of holy misteries, as may serue to guide vs in the
 way vnto holinesse of life. O most mercifull Father, make
 not our hearts fat, nor our Eares heauie, neither shut vp
 our Eyes now that we haue bin here present to heare
 the Doctrine of thy truth, although our sinnes deserue
 this Iudgement, for we confesse them vnto thee, and
 craue thy mercy; Nay rather renewe in vs all the powres
 and faculties of our mindes; willingnes alwaies with a
 godly zeale; wits with true apprehension; Memories with
 firmenes and stedfastnes for retaining and keeping the
 words of spirituell Doctrine; That so we bearing indeed,
 and plainly seeing, may vnderstand, perceine, and shew
 forth, the fruits of our knowledge in our liues accord-
 ingly; For it is thy (l) seede, which those thy Sowers, euen
 thy preachers, doe sowe in the furrowes of our hearts, to
 fructifie
- (c) Cant. 4.
 (f) Math. 20. ver. 2.
 (g) Eph. 4. ver. 23. 24.
 (h) Eph. 4. ver. 30.
 (i) Isciah. 6. ver. 7.
 (k) Ieremi. 1. ver. 9.
 (l) Matt. 13 ver. 2.
 Marke. 4. ver. 3.

fructifie vnto good workes; Oh, but let it not be as Seede sowne in 5. *stome ground*, to wither away for want of deepe roote and moisture; Nor as Seede fallen among 7. *Thornes*, to be choaked vp with choaky cares; Nor yet to be deuoured of the 4. *Fowles of the Ayre*, as was that which fell by the *way side*; But let it be that 8. good seede which thou causdest to fall on a good ground, to spring vp, and to beare fruit, euen an hundred folde, according to the measure of faith, thou shalt vouchsafe mee in mercy. Thus shall thy word be blessed in vs, when thou doest in this manner prosper it, in the thing, whereto thou sendest it; For it will be as the 10. *Raine* which thou sendest downe from *Heauen*, to giue seede to the *Sower*, and *Bread* vnto him that *Eareth*. Heare vs then o *our God* and onely *Lord*, at this time praying vnto thee for thy blessing, and speciall grace, that our Hearts and Soules may be that good fructifying Ground, in which thou art pleased to cherish, foster, and nourish, by the working heate of thy holy Spirit, the word now receiued of vs by hearing; make it effectuell vnto a liuely working Faith for euer, aswell to fulfill, and execute thy will, as to knowe it; and so fearing to offend thee, because of thy *Iudgements*; and louing to please thee, because of thy *merces*; we may preserve and continue in well doing, euen to the time which thou hast appointed to call vs vnto the full fruition and enioying of *Immortalitie* in thy heauenly *Ierusalem*, with thee, thy *Some*, and the *holy Ghost*; God from all eternitie, and throughout all Ages most glorious, and onely praise worthy. *Amen.*

ver. 5.

ver. 7.

ver. 4.

ver. 8.

Isay. 55.

ver. 11.

ver. 10.

10. *A Prayer before the hearing of Gods word Preached.*

Vouchsafe oh mercifull God, to open the Closet of our darke vnderstanding, that the word may enter therein,

therein, and be so receiued of vs, as that ignorance being thrust out, heauenly knowledge may enter in, and haue perfect abode in the Bowels of our hearts. Giue vs grace (oh Lord,) that the seede of truth, being sowne in our hearts, may take deepe roote, and bring forth to the comfort of our poore soules, a thousand fold, Let thy Spirit so rule the Lippes of this thy preacher, that he may boldly without feare, viter vnto vs the true word of life; that we thy flocke waiting for the same, may picke vp the crummes that fall from thy Table. Send (ô Lord) so many painefull, faithfull, and able Labourers into thy haruest, as may by their diligence gather together the Sheaves of thy Church, that are appointed to be receiued into thy celestially Barne. Lord insuse grace at this time into the Lipps of the Minister, and into the hearts of vs his hearers, that he, sounding forth and declaring thy will sincerely, and we following the same effectually, may through Christ, obtaine at thy hands, remission of our offences past; peace of Conscience, and heauenly felicitie in this world; and enioy the perfect ioyes of eternall blisse in the world to come; through Iesus Christ our Sauour and Redeemer. *Amen.*

*II. A Prayer after the hearing of Gods
word Preached.*

LOrd, we thanke thee, that it hath pleased thee at this time, to feede vs with the wholesome bread of Life, the word of eternall truth; we humbly beseech thee, to replenish vs inwardly with thy grace; and to inspire our hearts with a true vnderstanding of that, which this day we haue heard, by the preacher of thy word; that it may worke in vs amendment of our liues; increase of faith, feare, and loue of thee; and continually abide with vs (for our comfort) vnto our liues end;

end; Giue vs grace (*oh heavenly Father,*) to beare constant hearts and deuout mindes to the truth; and to auoyd the company of such, as by cunning perswasions seeke to set vp superstition, error, and false doctrine; make vs earnestly to bewaile our offences, and to cleaue fast to thy word; Suffer not Sathan at any time, to wrest from vs the good seede which is sowne in our Hearts; or to set Tares amongst the wheate which thou hast planted in vs. But so assist vs with thy holy Spirit, that we contemning the vanities of this wretched world, (being truly edified by good and deuout pastors,) may continue within the Hurlell of sincere conuersation and godly life; to the praise of thy holy name, and attainment of our heavenly inheritance, for Iesus Christs sake. *Amen.*

12. *A Prayer for the Saboath day morning, to be said in the Chamber.*

A Rise (a) *ô my Soule* which sleepest, arise from the dead, and *Christ the true light* shall shine vpon thee, and lighten thy vnderstanding in him. For thou *ô Lord* saidst in the beginning, (b) *Let there be Light, and it was Light.* Thou therefore which first made Light by thy word, lighten my Eyes by the same word, that they may be watchfull, as at all times, especially vpon this day, which thou hast (c) *blessed after thou hadst made, and finished the sixt daies worke;* and accordingly didst sanctifie it, (d) *to be a day of cessation from Labour, and bodily Trauailes; Commaunding it to be kept holy vnto thee, for the hallowing of thy name, as thou hast said in thy word;* (e) *I gaue them my Saboath, that it might be a Signe betweene me and them, that they might knowe by it, that I the Lord doe sanctifie them.* beseech thee *ô good God,* looke mercifully vpon me that I may also acknowledge the same, and accordingly

(a) *Ephes 5. ver. 14.*

(b) *Genes. 1. ver. 3.*

(c) *Genes. 2. ver. 3.*

(d) *Exod 16 ver. 20.*

(d) *Jer. m. 17 ver. 12.*

(e) *Ezech. 22. 10. ver. 12.*

(f) *Isay. 56.*
ver. 2.

dingly conforme all the powres, and faculties o' my will and Soule, to the true keeping of this thy Saboath, which is not onely for doing no bodily workes, but for (1) *ceasing* and *refrayning*, from the dead and corrupt workes of the *Flesh*, as we are taught by the Prophet *Isay*. This is the true Sabatizing of this day, which thou didst first blesse and sanctifie to that vse. Graunt me grace good *Lord*, to imploy this dayes seruice wholly to thy glory, according to this thy Institution thereof, euen for *Iesus Christs* sake, my *Lord* and *Saniour*.
Amen.

13. *A Prayer for the Saboath day Evening, to be said in the Chamber, before going to Bed.*

Behold ô *Lord* the Submission of me thy Seruant, and most humble suppliant, Take me to thy mercy in *Christ Iesu*, and say not to me in thy Anger, *Render an Account for this dayes worke*; For I knowe, that if thou shalt straightly examine me, I shall not be able to stand in thy presence, so great is the weight of this burthensome account, as it must needes depresse me downe, euen into the bottomlesse pit, and mercilesse gulfe of desperation. For I doe willingly and penitently confesse my great weakenes, very insufficient to the performance of so heauenly a worke, as is the due and right obseruation of thy *Saboath*, in such manner specially as thou requirest, and was meete to be performed of me, for whom thou hast instituted the *Saboath*, in it, to cease wholly from worldly affaires, the more specially to attend vpon thy worship. O *Lord*, how I haue bin wanting herein, thou knowest, and that I deserue the punishment for my negligence in this kinde of function, I must needes acknowledge; For how shall I dissemble or hide my faults, before whose all-seeing Eye my nakednesse is laide open? How then shall
I excuse

I excuse my selfe vnto thee, for this *Saboath* daies worke, partly intermitted, partly prophaned in the executing thereof, which I ought to haue performed before all other things whatsoeuer, and holily to haue kept by all my best endeauours. Therefore I yeeld my selfe wholly into the hands of thy mercy, crauing it for the pardoning and remitting the same in *Christ*; entreating also further at thy hands, that I may haue a true inward feeling of thy grace, so as hereafter still more and more I may abound through it, in the works of religious *pietie*, by which I may performe thy will, euen *Humilitie* in *Conuersation*; *Stabilitie* in *Faith*; *Modestie* in words; *Righteousnes* in *Deeds*; *Mercy* in works; *Discipline* in *manners*; yea and such a meeke Patience, as not to know how to doe wrong, but rather for thy sake to suffer it being done vnto me; and for the better effecting hereof, *Lord* for thy *Christ* sake, graunt me Peace with all men, and so I shall truly both loue and feare thee: Loue thee, because thou art my *Father*: And Feare thee also, because thou art my *God*. For this is truly to hallow thy *Saboath*, and this being graunted in *Christ*, I shall be vnto thee, both a *Sonne* and a *Servant*, in him subiecting my selfe in all *obedience* vnto thy will, which may guide all my *Actions* vnto a true holines, through the same *Christ*. Amen.

D d d

Pray-





Prayers Supplicatorie, or of Supplication;
*wherein we humbly commend our selues and others
 to God, either by a confession of sin to be remit-
 ted; or for any temporall benefits to be obtained of
 God. And also against euil spiritually, or bo-
 dily to be auoyded: In these referring our
 Petitions vnto the will of God; And
 so Prayers called Depreca-
 torie, haue also their
 place.*

Of this kinde are as followeth.

I *A Prayer of the acknowledgement of our un-
 worthines, to aske any thing.*

O *Eternall God, thou art the Lord, we vnprofitable
 seruants; Thou art the Father, we vnworthy to be
 called thy sonnes. How thē may we aske of thee,
 who greuously doe offend thee daily? yea hourelly
 sinning & trespassing against thy diuine Maiestie; Not-
 withstanding, we humbly beseech thee to giue vs that
 we aske, and to grant vs that we desire; both because
 we do humbly supplicat for the same, stedfastly belee-
 uing in thee without wauering, as thou hast comman-
 ded in thy word; And also for that thou art that pittiful
 Lord, that benigne, and gracious Father; which
 doest not sharpely chastise our Faultes, but remittest
 and pardocest all offences, most mercifully in Christ.
 Amen.*

A Prayer

2. *A Prayer for remission of sinne.*

O Lord God, Father of mercy, and omnipotent in power, we wretched sinners iustly deseruing euerlasting damnation, for our manifold sins committed against thy diuine Maiestie, cast downe our selues at thy feete, Beseeching thee to looke vpon vs with thy eyes of compassion. Behold we are a piece of that price which was bought with the pretious blood of thy deare sonne, which crieth for mercy; Enter not into iudgement with vs, but set his crosse and passion, betweene thy iudgements and our soules. Powre thy oyle of mercy, into the wounds of our putrifying and fainting hearts, cleanse & season them with the Salt of thy *Grace*. Lord, we thanke thee for thy patience, in giuing vs so long time of repentance; Appease thine anger towards vs, both now and euer. Create in vs new hearts, that vnfeinedly with weeping and mourning, we may repent vs of our sinnes, and take hold of *Christ* by a liuely faith, & obtain pardon; Suffer not Sathan, ô Lord, to compell our troubled consciences to dispaire; But so guide vs by thy holy *Angels*, that we may alwaies liue in thy feare, and die in thy fauour; and in the *Resurrection* be ioyned with them in eternall blisse, for euer. *Amen.*

3. *A Prayer of one that is afflicted in Conscience for sinne, &c.*

Most mercifull God, I forlorne wretch, afflicted in conscience for feare of thy iudgments vpon my sinnes, with bended knees, teares vnfeined, a sorrowfull spirit, a heauy heart, and of my selfe altogether vnworthy the least of thy blessings, doe come vnto thee in the name of Iesus Christ thy deare sonne, craving succour and mercy.

*Hose. 7.
ver. 23.*

Lord, thou hast promised in thy word, by the mouth of thy *Prophet Hoseah*, That thou wouldest haue mercy on him that could find no mercy; Let it light vpon me; Let the power of thy *Sonnes Passion*, defeat all the deuises of the diuell against me. O *Lord* heare me speedily, least I faint vnder this burden; for my Spirit is wearie of this bondage; My conscience is clogged when I behold the *bloody* wounds of my Soule; The voyce of ioy, and mirth is gon from me; I am deeply plunged in discomfort; I pray thee therefore to send the comfort of thy holy Spirit, into my heart, to strengthen my faith; that I be not ouercome with heauines; Forgiue me my Sinnes which are the ground of all this woe; and let them neuer come vnto Iudgement; Sanctifie vnto me all good meanes to seeke reliefe, As *Prayer, Conference, Reading, and hearing of thy holy word*; Mitigate my vexation; increase *Faith*; establish *hope*; graunt *patience*; keepe mee from despaire; and suffer me not to be tempted aboue my strength; Looke vpon my humble and contrite heart, for I morne all day long, and am like vnto him that is at the point of death; *Lord* comfort me, spare me, and reuiue me; Though my Heart condemne me, yet doe thou acquit me, spare me, release me, and s, y vnto my Soule, *I am thy saluation*; Hearken *Lord* vnto my *Prayer*, and graunt my requests, for *Iesus Christs* sake. Amen.

4. *A Prayer of Confession of mans ingratitude, and all other Sinnes, with a supplication for Pardon.*

O *Supreme*, and the onley euerliuing *God*, the wonderfull Ingenor and Framer of the whole world, the *Lord* of *Heauen* and *Earth*, whose Maieftie filleth the *Heauens*, and whose kingdome is extended ouer all the earth. It is thou, before whom I am to confesse, and lay open mine owne shame and reproach; Thou

Thou who art *almightie* in power; infinite in *wisedom*; wonderfull in all thy *counsell*s; terrible in *Iudgement*; a righteous *Iudge*, seuerely punishing sinne and wickednesse in man, who is altogether most miserable, blinde in his counsell, variable in his purposes, vn-cleane in all his thoughts, prone to wickednes, drinking in sinne as it were water, in euery worke highly offering against thy Maiestie. How then dare man, whose wickednes is great, and whose iniquities are innumerable, a most vile and polluted creature, present himselfe before thee, or approach neere to thy Heauenly Throne. For, if the (b) Moone doth lose her light, and the Starres are vn-cleane in thy sight, how much more man, a worme, euen the sonne of man, which is but a worme, must despaire to be accepted of thee? This made (c) *Peter* cry to thee *Christ* vpon his knees, and say, *Lord, goe from me, for I am a sinfull man*, because he was vtterly astonied; such is the feeling of thy preface, that it causeth man to hide himselfe from thy face, by reason of his nakednesse, occasioned through sinne, which maketh him ashamed and afraid. But *o good God*, though I am a worme, the slime of the earth, vile dust and ashes, a very sinke of vn-cleannes, be pleased that I comune with thee, & heare me; Art thou said to be the *God* of patience and long suffering? The *Father* of *pietie* and *compassion*? The *Lord* of all comforts and consolation? amiable for thy louing kindnesse, and easily found of them that seeke after thee? because thou wilt be entreated for thy vn-speakable mercy sake, and be reconciled to man, for that thou hast a fauour vnto him? For me thinkes I heare the sownde of that thy crie in mine eares, which sayeth, *What haue I done to thee, o my people? or wherein haue I greued and made thee sad?* Is not this crie, to shew, that thou, who art the partie offended by man, wouldest yet be excused to man? And thou, who art

(b) *Iob. 25.*
ver. 5.

(c) *Luk. 5.*
ver. 8.

the Iudge, and Maieftie of rig^t, giue the sentence of doome againft him, doeft rather supplicate to be reconciled vnto him? And what now then fhall I fay, but thou, ô *Lord*, who fuffereft thy childrē to be transported, and carried away, through the difordinate paffions of their vnruely concupifcence, as ledde by them in a manner, to the very gates of Hell, doeft afterwards in the time which thou haft appointed, bring them backe againe, to the Hauen of their hopes, firmly fetled in thy promifes? And now I am bolde to fay vnto my Soule, Why art thou fo difquieted within me? Be not caft downe fo lowe, as into the pit of difpaire: neither be thus greeued without measure; notwithstanding the weight of thy finnes is heauie, and the burthen of thy manifold Ingratitudes be insupportable; yet comfort thy felfe with firme hope, fixed vpon the righteousnes of *Chrift*; The mercy of him before whome thou pleadeft in that name for pardon and forgiuenes, is greater, then thine iniquitie, for it is farre aboue all his workes. Say then out of that hope, (e) *Lord be mercifall vnto me a miserable finner*; And feare not to confesse boldly all thy finnes; Therefore lift vp thy felfe in all humilitie ô my Soule, and with a true fenfe and feeling of a godly sorrowe for thy thy finne, breake out into this confession, and fay, (f) *I knowe mine iniquities, and my finne is euer before mee*; yea my conscience telles mee of many finnes, fo as I can haue no reft, till I be reconciled vnto my GOD. (g) Oh that my head were full of water, and mine eyes a fountaine of teares, to bewaile and lament day and night my finnes, my manifold enormous finnes, my great Ingratitude againft God; my *Creator*, and my *Redeemer*. I will yet reprocue my felfe, that I be not reprooued of thee ô *God*; I will recount all my wicked deeds of vnthankfulnes, and acknowledge them before thee, as read out of a Roale. But where

(e) *Luk. 18.*
ver. 13.

(f) *Pfal. 51.*
ver. 3.

(g) *Ier. 9. 1.*

where shall I beginne the recitall of my vngratefull Remembrances, but euen, where thou wast first pleased to beginne to shewe thy selfe a kinde loue to mankind? For I cannot forget that thou gauest mee my first being and moouing of nothing; Thou wert pleased to be my GOD in the wombe, for thou art hee that tooke mee out of my mothers (h Bowells; In it receiued I a bodie framed by thy handes, with all the members and sences thereof; In it didst thou infuse also a Soule, with the poares and faculties thereto appertaining and belonging, created and fashioned after thine owne Image and likenesse, to make mee partaker of thy heauenly glory, in the Heauens aboue, with thy holy Saints; and euer since vnto this houre, hast thou sustained, releued, and most gloriously preserued my life, by the great vnspeakeable benefites of thy good prouidence; And to make mee to haue a better feeling, and truer taste of thy goodnes; yea, if it had bene possible to haue obliged mee vnto thee, in a more neare bond and link of true thankfulnes, thou camest downe from Heauen, and forsookest thy Fathers bosome, to enter into the Wombe of a blessed Virgine, there to take my Nature vpon thee, to become man for mee, to conuerse vpon Earth with men, of very purpose to seeke mee, in the waies in which I had lost my selfe, and should still haue wandred astrae from thee, without this thy singular and farre surpassing kindnes.

(b) *Psal.* 71
6.

Heereby, as thou didst enable our Nature with that thy Humanitie, so didst thou, to our greater benefite and comfort, by thy captiuitie, deliuer me and all mankind, from slavery and bondage; by yeelding thy selfe voluntarily into the hands of sinners, free vs from the power of the diuel; and so by assuming the forme and habit of a sinner, didst thou
destroy

(1) *Rom. 6.*
ver. 3-4.

destroy Sinne, because in it onely thou wert not like to man. By this wonderfull benefit of thy incarnation, arguing infinite loue to man-kinde, what didst thou seeke else, but to regenerate in me a detestation of Sinne, and so by strengthening my hopes, to drawe me vnto thine owne selfe? But how Lord? euen by regenerating and begetting me a new, with *water* and the holy *Ghost*, exempting me from out the number of Infidels and Pagans, and associating me to the fellowship of thy faithfull children; For without *Baptisme*, neither my Creation, nor Redemption, had auailed me any thing vnto *Saluation*; For in it was I registred and enroled to be one of thine; For we are all (1) baptized into thy sonne *Christ*, from whom we receiue vertue to kil sinne, and to rise vp into a newnes of Life; there was that memorable contract and wonderfull league of peace confirmed and sealed, in which it was couenanted, that thou wouldest be my *Lord*, and I should be thy Seruant; yea, thou my *Father*, and I thy *Sonne*; for so it was agreede betweene vs, that thou shouldest doe the part of a *Father*, I execute the function of a seruiceable Sonne all the daies of my life. What shall I speake of that other thy precious *Sacrament* of thy *Body* and *Blood*, by which thou feedest by *Faith* vnto the hope of *Immortalitie*, working in me thereby a sanctified obedience vnto thy most blessed will? All these are great meanes and helpes of furtherances vnto grace, as being certaine tokens of thy vnspeakable loue to me; Notwithstanding I reuolt still from the way, in which thou soughtest to conduct, and direct my footsteps, such was the strength of sinne, and I stubburne malitiousnes in me, that I lost and wholly extinguished the state of my first innocencie, increasing daily new offences against thee. How can I but powre forth a Riuer of sorrowing Teares for my Ingratitude? and so much the more, for that all this time thou hast patiently

patiently expected my thankfulnes, so many waies due, and not performed? yea, rather carelessly neglected? and not onely so, but not looking into mine vnworthines, (because thou art the Lord, full of (k) compassion & mercy, slowe to anger, & of great kindnes;) hast preferued my life hitherto from infinite dangers incident thereto. How many times mightest thou haue takē vengeance vpon me for my transgressions, daily and houely committed, in thought, word, and deede, against thy name, and the glory of thy Maiestie? Who did withhold the scourge of thine Indignation, when I had iustly prouoked it? What didst thou see in me worthie this fauour, that thou shouldest deale more mercifully with me still offending, then with many whom thou hast punished in iustice for sinne? Eor I confesse, now since thou hast bin pleased to open mine Eyes to vnderstand the scope of this thy long suffering, that thine Eares haue bene shut, and would not heare my Sinnes crying for thy vengeance, of purpose, to reclaime me from my euill waies. Thou hast by many outward signes, called vnto me from heauen, and more peculiarly to my Soule, by inward motions of thy Spirit hast thou inuited me vnto thee, as it were in these words, *Thou hast played the (l) Harlot with many Louers, yet turne againe vnto me*: Instructing me thereby, that notwithstanding my manifold transgressions, (for which I deserue Iudgement,) yet thou wilt not cast me off, but receiue me to thy mercy, because thou art (m) gracious, slowe to anger, of great kindnes, repenting thee of the euill thou hadst once deuised against me, for thou doest take no delight in the death of a Sinner, but rather that he should liue, as thy selfe doest witnesse by the mouth of thy Prophet, saying, (n) *Haue I desired that the wicked should die? or shall he not liue, if he turne from his euill waies?* Therefore hast thou commanded thy Prophet, to say vnto the people in thy name,

E e e

Turne

(k) Psal.
103. ver. 8.(l) Ierem. 3.
ver. 1.(m) Ioel. 2.
ver. 13.(n) Ezechi.
33. ver. 11.

(o) *Eze. 33*
ver. 11.

(p) *Ierem.*
18. ver. 12.

(q) *Luk. 17.*
ver. 13,
ver. 15.
ver. 16.
ver. 16.

(o) *Turne yee, Turns yee from your euil waies, and liue, o yee house of Israel.* But I, o sinfull wretch, and forlorne Caitiffe, hauing no remorse of my sinne, no feeling or sense of thy patience, and louing kindnesse, haue bene like to them of whome thy Prophet *Ieremy* hath spoken; who saide desperately, (p) *Surely we will walke after our owne imaginations, and doe euery man after the stubbornnesse of his wicked heart.* I can be willing to be cleansed by thee of the Leprosie of my sinne, because it is two-folde, and maketh mee loathsome in thy sight; and therefore doe say with these ten Lepers, (q) *Iesus, Maister, haue mercy on mee;* But beeing (15) cleansed, I haue not turned (15) backe with that (15) one, (who was a (16) Samaritant, to fall downe at thy Feete, and to giue (16) thanks most humbly, as was most meete to be done. How may I now in the true acknowledgement of my vnworthines for my great Ingratitude, appeare before thee with a Prayer of Humiliation, whome I haue forgotten to praise with a Psalme of thankesgiuing? Here doth my Conscience set before me the terror of thy Iudgements, if thou accordingly shouldst deale with mee; For whatsoeuer good I had before, and enioyed from thee, and haue now lost, was all thine; That didst thou commit to mee by way of trust, to imploy vnto good vses, and that now I owe vnto thee, for it is a debt. Beside, how haue I accumulated new offences vnto thee, hauing lost thy former good graces? How haue I wronged, and doe daily wrong thee, by heaping sinnes vpon sinnes, and onely abused thy good gifts, euen vnto the contumelie of thy name? It is very great, and inexplicable impietie in man, not to be thankfull vnto thee, for benefits receiued at thy hands, they being such, as without which, we are not able to serue neither thee, nor our selues in this life.

For

For thy graces are the only helpes and furtherances, both vnto thy seruice, and also to the releeuing of our necessities, being rightly vsed.

This I confesse to be true, and confessing, am confounded in my selfe, both with shame for my carelesse securitie in this benalfe; and also with terror of Conscience, for the wrathfull displeasure to be powered out vpon me for the same: And being thus perplexed with doubtfull feares of thy Iudgements, shall I altogether abandon hope, and fall vtterly into dispaire of thy goodnes? Shall I hide my selfe from thy presence, because of my nakednes, especially thou calling mee euen now, as I am meditating on this my vaworthines, vnto the acknowledgement thereof? Shall I not rather haue mine eyes opened by thee, to behold the cause of my nakednes, to be the contempt of thy wil, and the abuse of thy gifts & graces, which I must needs say in truth, are proceeding meerly frō out the bounty of thy nature, and not to be chalenged and exacted by vs, as due rewardes of our owne merites, which can be none to deserue the least of thy gifts? For if I haue done any good worke to merit grace, wherefore is that saying of the Apostle, *Ye are saved by grace through Faith, and not of your selues, for it is the gift of God?* (r) *Ephe. 2. ver 8.* If I haue preuented thee with my good woikes, how truly hath thy kingly Prophet spoken of thee? (s) *For thou didst preuent him with liberall (3) blessings.* And againe, (t) *My mercifull God will preuent mee;* If by the strength of my own goodnes, and righteousness, I may follow thy Christ? How shall I then not make him a Lye, who saith, (u) *Without mee, yee can doe nothing?* (s) *Psal. 21. ver 2.* And againe, (w) *None can come vnto mee, but whome the Father draweth:* (t) *Psal. 59. vers. 10.* And if my loue hath gone before thine, how true is that, (x) *Not because we loued him, for he loued vs first?* (u) *Iohn. 15. ver 5.* All therefore that I haue, and (w) *Iohn. 6. ver. 44.* that I am, is of thy gratuitie; thy only proper gift; (x) *1. Iohn. (ver. 10.)*

(y) 2. *Crom.*
3. *ver.* 5.

thy meere bounteous, and gracious goodnesse; so, as I neuer was able, no not in thought, at any time, much lesse by vertue of mine owne good workes, to preuent thy gifts, *ô Lord.* (y) For we are not sufficiēt of our selues; but our sufficiencie is of thee *ô God.* What then shall I doe, the miscreant of the world, as one borne out of time, that knoweth no good; miserable and wretched sinner, a poore, bare, and naked Begger, weake, lame, feeble, full of Leprosie and vncleannesse, what shall I doe? The good, that I had from thee, and by thy great mercy, I haue made shipwracke of it all, in the Sea of this troublesome, and deceiueable world; Onely the Ancker of *Hope*, and one *Board of Faith*, by meanes whereof I was saued from sinking, and vtterly perishing, through thy goodnes is remaining to me; On this doe I lay hold, as thou gauest me strength; In this doe I wholly repose the comfort of my future Hopes; securing my selfe of thy helpe in *Christ*, by it to be brought to the wished *Heauen* of thy eternall blisse. Therefore now am I confident to come vnto thee, to stand at the doore of thy *Heauenly Mansion*, knocking, calling, and crying without ceasing, till thou heare me, and haue mercy vpon me. For thou liest *Caine*, thou liest; Greater is the mercy of *God*, then the miserie, and wretchednes of all Sinners. How can I then, though here a Pilgrime, (wander yet a vagabond, and as one exiled) be cleane excluded for euer out of the land of the Liuing, which is the heauenly *Ierusalem*? No, it cannot be. For I knowe from thine owne mouth, at what time thou madest all thy good which was thy (z) mercy and fatherly care ouer thine, to goe before thee, and to cry with thee in thine owne words, (a) *The Lord, The Lord, strong, mercifull, and gracious, slowe to anger, and abundant in goodnesse and truth.* I know that thou (b) raisest the poore out of miserie; bringest them out of all their distresse, that crie vnto thee

(z) *Exod.*
32. *ver.* 19.
(a) *Exod.*
34. *ver.* 6.
(b) *Psal.*
107. *ver.* 41.

thee in their trouble, I knowe that thou forgauest the lewde Seruant the (c) ten thousand Talents (hauing nothing to pay,) at his humble entreatie. Shall I in this certaine knowledge of thy gracious nature be deiected in my hopes, and distrustfull of thy mercies? No good *Lord*, for I come to thee, and falling downe at thy feete, with that Seruant, beseech thee, saying; *Master, haue patience towards me, and I will pay thee all;* yea all *ô Lord*, that thou shalt enable me to pay; For, how otherwise shall I haue ought, if thou first doest not giue? and thou giuest to none, but to him that aske thee? And can any be deterred from asking, whom thou so freely and liberally inuitest by thy Prophet, saying; *Ho, every one that thirsteth, come vnto the waters, and yee that haue no siluer, come buye and eate;* I say, buye wine and milke, without Siluer, and without monie, euen all things meete for the spirituall feeding of our Soules. And is not the same proclaimed also by thy Sonne Christ, crying to man, *Come vnto me, all yee that are wearie, and heauie laden, and I will refresh you?* Doest thou; *ô Lord*, thus graciously inuite me, and I not come? Or doe I feele the weight, and grieve of my sinne and miserie, and not desire to be relieued? Yes *Lord*, thou hast opened mine Eyes, that I should see, and behold thy kindnes; Thou hast touched my heart, and put into it a sense and feeling of my heauie state; wherefore I come *Lord* in the Spirit, groaning, and humbly crauing thy helping hand, to stay vp this most heauie Burden. Be fauourable and bounteous I pray thee, and giue me out of thy Bountie, that I may make payment of all that I owe thee; For I must pay thee with thine owne, otherwise I shall neuer be able to pay thy due, and so must needs be deliuered vp to the Iaylor. Forbid this, *ô good Lord*, and therefore *Giue*, *Giue* I say, a full remission of my Sinnes, a true contrition of the Soule, working to a godly repentance:

(c) *Matth.*
18. *ver.* 24.
25. 26. 27.

Giue grace, that I doe not wilfully and willingly offend thee hereafter, either with my familiar and accustomed sinnes; or with any other new bred sinnes, which the world, the flesh, and the diuel, doe daily bring foorth; and are Baites to entrappe, and entangle thy children withall. Therefore to withstand this, I craue thy speciall grace, and the strength of the Spirit, euen this whole Armour, ô my GOD, which may giue mee a sure foote to stand fast, and be able to resist in the euill day; Aboue all, Arme mee with the shield of *Faith*, with which I may quench and cleane extinguish, the fierie dartes of this wicked and enchanting world. Grant me I beseech thee, for the better performance of my obedience to thy will, that I may sincerely chastise my flesh, and subdue the pride of it; That I may refraine my Tongue from speaking deceit and guile, or any wantonnes, that I may mortifie & kill the inordinate lusts of the Heart, which engender vnto leaudnes & vanitie; that I may gather together all wandring thoughts of my imaginations, and settle them in thee onely, that so being outwardly reformed in will & action, I may become inwardly a new creature, & be thoght a worthy temple, in which thou (by thy holy spirit sanctifying it) maist vouchsafe to haue thy mansion & abiding place, for euer: Adorn it therfore with all thy spirituall vertues, & celestiaall graces; As, the holy feare of thy name; Sound and firme hope; True humilitie; godly patience; prudent discretion; perfect obedience; a perpetuall fortitude of the spirit; diligent and circumspect alacritie in all things appertaining to thy worship; and with all these chiefly a most feruent and zealous loue, to thee first, and so for thee, & in thee towards our neighbors as our selues, for this is thy message which thou hast sent to me & all thy children, by thy Apostle *Iohn*, that we should loue one another; and not in word, neither in

in tongue only, but in deed and truth; And so hauing *Faith* for my *Eye*, *Hope* for my *Guide*, and *Loue* for my *Light*; I shall the better be enabled to seeke and finde thee, for thy owne selfe; *Faith*, to direct straightly in the way wherein I may finde thee; *Hope*, to comfort me, that I faint not, til I haue found thee; *Loue*, to make me delight in thee, and be delightfome to thee being found, who art the *true light*, to discouer *true Loue*. Be it then, that my faith hath found thee but in a cloude, yet my hope will not cease to seeke further for to see thee; And if my hope haue led me to the sight of thee, my loue affianced in thee, will still make progresse to seeke into thee. And why, ô Lord, being once touched with a remorse of conscience for his sin, (in it secured by an holy instinct from the spirit of his reconciliation in Christ) who, I say, but will be earnestly inflamed, with a godly desire to find thee? For thy fauour is precious; and who, hauing once loued thee, will not still aduance that his desire, to seeke still for thy *Treasures*, which are infinite and full of heauenly blessings, and affords sufficient recompence for the paines of those who seeke and finde thee, for there must be no end, either of our hope in this life, (because when thou hidest thy selfe, and seemest for a time to be absent from vs, thou must be sought to be had), Nor yet of *Faith*,) because thou being found and had, must also be sought to be more and more enioyed daily.) Grant therefore, ô my *Lord God*, and most blessed *Sauour*, that I may seek thee truly, purely, and only; Truly, & no other for thee; Purely, & no other thing with thee; Only, & nothing besides thee. Strengthen thou this *Faith*; Comfort this *Hope*; Cherish this *Loue*; thou, euen thou ô *God*, who art the object of my *Faith*, the *Anchor* of my *Hope*, & the *Rewarder* of my *Loue*; not as it is my loue in it self considered, (for so it is sin) but as thou art said to be the *God of Loue*, & to dwell in who thou hast

hast vouchsafed to blesse thy gift of true Loue. Behold me Lord, for to thee doe I flie for grace, to thee doe I powre out my greeued Soule with thy Prophet *Dauid*, saying as followeth; *Incline thine Eare; and heare me, for I am poore and needie; o my God, sune thou thy seruant that trusteth in thee; Be mercifull vnto me o Lord, for I crie vnto thee; Reioyce the Soule of thy seruant, for vnto thee doe I lift vp my Soule; For thou o Lord, art good, mercifull, and of great kindnes to all them that call vpon thee in faith; Leade me forth in thy Truth, and teach me, for thou art the God of my Saluation. Remoue from me shame, and contempt; Take not the word of truth utterly out of my mouth; Incline not my heart to euil, that I should commit wicked workes with men, that worke iniquitie. O Lord, accept I beseech thee, the free offrings of my mouth; Take away all Iniquitie; And receiue vs graciously; so will we render thee the Calues of our Lippes, (which sacrifice onely thou requirest at our hands,) euen with thanks and praises, alwaies to confesse thy name; to which is due, all praise, honor, and worship, for euer throughout all ages.*

The summe and totall of my Prayer vnto thee o Lord, is this; A godly Sorrowe, and grieve of Conscience for my sinnes; An humble request for thy mercifull pardon, and a free remission of my Sins in Christ; A zealous desire, of being thy true Conuert vnto amendment of Life; and so to be sanctified by thy holy Spirit vnto all vertue and pietie, that I may be such a one in this world, as thou desirest to haue me in the world to come; euen, where thou reignest, with thy Sonne our Sauiour, and the Holy Ghost, A God of eternitie, the onely wise and Immortall God, for euermore. Amen.

A Prayer

6. *A Prayer against the Temptations, of the Diuell,
the World, and the Flesh.*

Almightie God, the Fortresse of the faithfull, and refuge of all distressed Soules; We beseech thee keepe our Bodies and Soules, from all temptations, and Snares of the Diuell, the world, and the flesh: Take from vs, that which is deformed, through our corrupt natures, and continue that, which thy grace hath wrought in vs, that we may be able to withstand all the assaults of our Enemies. Giue vs power so to tame our Bodies by Prayer and abstinence from all superfluitie, that they may be made fit for thy seruice. To this end, put farre from vs all deceitfulness of the world, and delight therein; That our mindes being filled with godly motions, we may walke vprightly as becommeth thy children. Suffer vs not, ô Lord, to be tempted aboue our strength; Graunt that with a strong faith in thee, we may resist Sathan; Let the continuall meditation of thy word, mortifie the lusts of the flesh; Suffer not knowledge, to puffe vs vp; Prosperitie, to misleade vs; Pouertie, to dismay vs; Sicknes, to turne vs to impatience; Or want, to make vs distrust in thy prouidence; But so arme vs with thy Spirit, and encourage vs with thy presence, that we may daily grow vp from vertue to vertue in this world, and raigne with thee perpetually in the world to come.

6. *A Prayer, intime of Plague, or other extraordinary sickness.*

O Lord God, our onely helper and defender, who amongst all other euils, hast promised to deliuer thy people from the noysome pestilence; we beseech

seech thee, take this thy heavy plague away from vs; Let our humble Supplications (which at this time, vpon our knees we make vnto thee, in the name of Christ Iesus,) procure our happie release, and appease thy wrath, which we haue iustly procured against vs thorow sinne. Lord, we being hartily sorry for our sinnes, (fully purposing, by the assistance of thy holy spirit to amend our liues,) doe humbly intreate thee to haue mercy vpon vs, to take away this plague from vs, and not to suffer vs to perish after so miserable a sort. We thanke thee ô Lord, that thou hast not left vs altogether comfortles, nor cast vs off without hope, but hast somewhat withdrawne thy hand, and spared many of vs; We pray thee to continue thy fauour daily more and more towards vs; To deale with vs in mercy, and not in Iustice; To blesse vs, and all those that depend vpon vs; To set thy sauing marke vpon our houses, as thou diddest for the Israelites in *Egypt*; To giue order to the destroyer, that he hurt vs not; To put thy strength to our medicines; To let thy good blessing, make the preseruatiues of the Physitions; And to make our shifting places for more securitie, profitable vnto vs. Giue vs grace, (ô Lord) not to trust too much in outward meanes, but only in thy mercy. Protect vs alwaies in all our waies; Haue pittie vpon our distressed brethren; Comfort the desolate widow; Prouide for all fatherlesse children; Gather vs together againe, that by these meanes are dispersed; Send vs peace with men vpon earth; And peace of Conscience towards thee, through Iesus Christ our Lord, *Amen.*

10 *A Prayer to be said; of one that undertakes a Iourney.*

○ Thou great keeper of *Israel*, who preseruest our going out, and our comming in, Into thy hands we commit our selues, and all that we haue. In
the

the name of Christ Iesus, we beseech thee, to direct our paths in this Iourney; Graunt vs health; Giue vs strength and courage; Refresh vs when we are weary; Keepe vs from the hands of Spoylers; The sleights and deceits of Theeues and Robbers; And from sauage beasts, and euil workers. Graunt that wheresoeuer we come, we may alwaies finde godly men, which may honestly entertaine, and courteously entreat vs; Keepe vs from leaud company; and so assist vs with thy holy spirit, that we may alwaies set feare before our eyes; So guard vs day & night with thy holy Angels, that our enemies may be afraid to attempt any euill against vs; These thy fauours we humbly craue of thee, submitting yet our selues to thy will, which aboue all we desire to be done in these and in all things. Therefore Lord, if thou hast appointed that we shall dye in this voyage before we returne home, We intreat, that wheresoeuer these our mortall bodies shall decease, our soules may safely arriue at the euerlasting land of Promise, the common home of thine Elect; the celestiall *Ierusalem*, the place of blisfull peace & rest, with all eternitie. In the meane time, make vs partakers of all the prayers of the godly; giue vs grace also to remember that dutie for all men; Furnish vs with all necessities for this life, as thou seest in thy wisdom best befitting euery ones degree, to their good in thee. Also send health vnto our friends; And graunt vs a ioyfull returne vnto them, if it be thy will, for Iesus Christs sake. *Amen.*

11. *A Prayer of a good Wife.*

O Lord God, which hast made euery married couple one flesh, and hast ordained that they should be of one minde, and carefull one for another, as members one of another : I beseech thee, leade me and my husband in the way of thy truth ; Gouverne all our actions to thy glory, the good of thy Church, and the discharge of our duties ; Deliuer vs from all temptations, enemies, deceits, and dangers whatsoeuer ; Prosper my Husbands businesse abroad and at home ; And send him a healthfull and happie returne ; Make vs one to Loue and cherish the other ; One to be faithfull and dutifull towards the other ; that taking ioy each of other, we may without disturbance bring vp our children, and gouerne our seruants in thy feare, with godly Discipline and good order, whereby we may take comfort in them, and they in vs. And for the better effecting hereof, giue vs grace ô Lord, to vse those temporall blessings (which thou hast bestowed vpon vs) moderately and soberly, according as thou hast commaunded ; Forgiue vs our Sinnes, and so guide vs by thy holy Spirit, that we may Loue, Honor, feare, and serue thee here, all the daies of our liues, and after this life ended, Liue with thee in eternall blisse for euer. *Amen.*

21. *A Prayer of a Teacher, touching his Function.*

Mercifull Lord, and father of Light, who guidest and gouernest the wittes of men, to enforme and fashion them after thy will, giue strength both to my wit, will, and paines ; That, as it hath pleased thee to commit vnto my discipline these youths (as yet rude and

and Ignorant of good Literature,) I may by thy heavenly assurance, and onely halpe, be made thy fit and true Instrument, to enforme them rightly according to the qualitie of this function, put vpon me by their parents from thee, with a great trust (which I beseech thee good Lord suffer me not at any time to betray;) And that I may the better effect this dutie, I humbly intreate thee for Christs sake, to send downe into my minde, thy holy Spirit of Iudgement, Moderation, and Wisedome, which may instruct my manner of teaching, to be accommodated onely to their capacities without ostentation of learning, doing faithfully the office, of an honest and painefull Teacher, deliuering by way of precept, that which may serue hereafter for their vse, to be further extended by them, euen to the good of others in common life; But aboue all, to the praise and glory of thy name, in Christ Iesus thy Son, our gracious Lord and onely Sauour. *Amen.*

13. *A Prayer of Schollers.*

O Lord God, the abundant giuer of all true wisdom, I beseech thee, breath into my Soule the Spirit of vnderstanding; That in my childhood I may learne, and in riper yeares put in practise, the studie of those things that are agreeable to thy lawes. Haue mercy vpon me; Lighten mine vnderstanding, with thy diuine wisdom, that I may haue wit and capacitie to conceiue; Memorie to retaine and beare away all such good things as I shall read or heare; and iudgement to make the best choyse thereof. Prepare and make fit my heart, to receiue into it the impressions of thy diuine Grace. Graunt that I may carefully seeke for the Pearles of true knowledge, and obediently submit my selfe to my teachers and gouernors; Make my studie pleasant vnto me, through a vehe-

ment thirsting after wisdom; Powre thy spirit into me; Blesse my studies; that I may plentifully reape the fruit of my labours, and be thankfull vnto thee for the same. Louing *Father*, be thou my Schoole-maister to instruct mee; Let all my studies be referred to their right end; Suffer not knowledge to make me proud of thy gifts; But let me be wise vnto sobrietie, carrying my selfe humbly, lowly, and modestly towards all men, to the furtherance of a godly and vertuous life, and the discharge of a good conscience, through Iesus Christ our Lord. *Amen.*

14 *A Hraier in the Morning, for Schol-
lers before Schooling.*

O LORD GOD, the Fountaine of all knowledge and learning, We humbly thanke thee, that of thy singular goodnes, in these our tender yecres, euen from our childe-hood, it hath pleased thee to take such fatherly care ouer vs, as that in most libe-
rall sort, wee may bee instructed in such preceptiue Artes, as deliuer the full discipline of a godly, and well nurtured life. Kindle we beseech thee, in our mindes and vnderstanding, thy celestiall fire of wit and apprehension, which otherwise must needs lye hid and buried vnder the embers of mistie error, that perceiuing first easily, what shall be deliuered vnto vs by our Teacher, we may haue our memories raised by thee, and so strengthened, as thereby we may the more firmly retaine and keepe, whatsoeuer apt precepts we haue fully learned. Vouchsafe ô gracious Lord, so to prepare our mindes, as that, both readily, cheerfully, and with an ardent and zealous desire to learne, we come to Schoole, least this so great opportunitie of obtaining knowledge (by thy good fauour only afforded vs) be through our backwardnes

wardnes and sloth, vtterly lost and forgone. Be pleased therefore ô good God, to send downe into our mindes thy spirit of vnderstanding, Truth, Iudgement, and wisdom, wherby we may the better fructifie in learning, that the paines of our Teacher & Instructor, may in no wise be made voyd. Grant, that what Arts soeuer we shall hereafter attaine vnto, they may be wholly referred to the best ende, which is the knowledge of thee in Christ Iesu, by whome only we may haue our hope & confidence fixed, & wholly settled in thee, for the better performance of our obsequiousnes vnto thy holy name; it being manifested in the sanctitie & holines of our liues hereafter, whē we shal more fully haue learned thy testimonies; So shall those Arts which we now learne, be knowne to be good meanes, & instrumentall directions thervnto. And, forasmuch as thou hast promised to giue wisdom vnto the little ones, & humble spirited; And the proud minded persons, confidently weaned to their wils, to beat downe & depresse, euen vnto the vanitie of their own senses: Teach vs we pray thee, true humilitie, by means wherof we may willingly be dutifull; first & principally to thee, the Author & only free giuer of all goodnes; and next to him whome thou hast set ouer vs, as a Tutor and Gouvernour; For whome, as dutie bindeth, we humbly intreat and beseech thee, that hee may haue such care of vs, as is besitting his charge; that is, that he by first finding and sifting out our capacities, may then conduct vs aright, and lead vs along in a straight path, vnto the knowledge of those things, which thorough thy goodnes, may be made greatly profitable, not only to our selues, but to all others, as occasion may serue hereafter. For these, and all other things which thou knowest necessary for vs and thy whole Church, we thy children come vnto thee our Father, in the name of *Christ Iesus*, who hath saide, Whatsoeuer
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ye shall aske the father in my name, yee shall obtaine the same, begging it at thy hands, with the selfesame prayer, which himselfe hath taught vs, saying. Our Father, &c.

15. *A Prayer in the Euening, after
Schooling.*

O Almighty and euerlasting God, wee humbly thanke thee, that it hath pleased thee to vouchsafe vs thy gracious fauour this day, so as through thy guiding thereof, we haue spent the same vpon our bookes, thereby to giue vs knowledge of good literature; we beseech thee for Christs sake, so to assist vs with thy holy Spirit, that we may spend the rest of our daies in the precepts of good learning, to the bettering of our witts in the vnderstanding of thy truth, and all other vertues therevpon depending. Increase our knowledge, make our studies profitable vnto vs; that we spending our daies therein according to thy holy will, may in like manner from the bottome of our hearts, acknowledge our selues wholly beholding to thee onely for the same, who onely giuest, and onely blestest thy gifts; Among which, we cannot but confesse, Learning as it is of all others most singular, so aboue all to be by thee conferred vpon man for a speciall vse, euen for the culturing of the minde, then which nothing is more diuine, that is, more liuely representing the similitude of thine Image. Suffer not therefore this so great a good to Languish and slacke in vs through sloath and idlenes, but graunt we heartily pray thee, a liuely facultie to euery one of vs, to the vttermost of our power, to increase and beautifie it by daily paines and diligence; especially ô Lord, stirre vp in vs a willingnes to our bookes; Kindle an earnest desire in our hearts and mindes to followe the same;

same; Quicken and set forward our paines and industrie, that hauing a correspondence both to will and desire, it may cause our Sence of Hearing, which is most auailable to the apprehension of knowledge, to delight more and more in the sound of such materiall documents, as may through thy helpe conueniently enforme our tender mindes to the true vnderstanding of all vertue; So shall knowledge, growe vp with our yeares, whereby we shall haue great cause to ioy in our selues, and to giue, all laude, praise, glory, and honor, to thy holy name, in Christ Iesu, to whom onely it is due; By whose word and commandement we are embouldened to pray, as he himselfe hath taught vs, saying. Our Father, &c.

16. *A Prayer generall, for any Student,
before his Studies.*

O Most wise, most powerfull, and our most louing God, the onely true Father of all such, whom thou hast begot with the seede of thy word, and trained vp by thy holy spirit, in the Schooles of thy Prophets. Thou art the fountaine and bountifull giuer of all wisdom and knowledge, without whom, all the Studies of man whatsoeuer, can haue no successe, but are made frustrate, and come to nothing; It is thou which teachest knowledge, and makest to vnderstand the weaned, from the milke, and drawne from the breast: For thou calledst Shepherds of Sheepe, to be Prophets and Teachers to thy people; and fishermen, to be Apostles and Teachers of the Gentiles; Thou euen thou, ô my God, infuse into my Soule, for the merite of thy Christ, the instructing grace of thy onely wise and blessed Spirit. Graunt me fauour, to haue my vnderstanding by the same Spirit, clearly lightned with such knowledge of liberall Artes and Sciences,

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as thou hast reuealed to man, principally, for the spirituall good of thy Christian Church, and to the honouring of thy most glorious holy name Name. For I know, if thou shouldst out of thy iust Anger, for the punishment of my sinnes, denie mee the direction of thy Spirit, at what time I shall enter into studie, that then, my Reason would become senselesse, as infatuated in it selfe, and the endeouour of my wit, be vnto me as a dreame, and the fruitlesse labour of an idle braine, or some straunge illusion of a wearisome working fantasie. Wherefore remoue my sinnes from out thy sight, ô Lord, and let them not come within the reach of thy reuenging anger. For I confesse them vnto thee, desiring pardon in Christ Iesus; and as at all times of my life, so now especially in this worke of speciall reason, which is the apprehensio of knowledge, because thou art in it most specially to be glorified. Blesse me, ô my God, blesse me I beseech thee, that entring now into my studies, with thy fauour, I may therin goe profitably forward, being directed only by thy spirit. And as thou hast giuen me a docilitie of wit, so according to the strength thereof, grant me a correspondent quicknes & subtilitie, with such alacritie & earnest desire of profiting in learning, as that my mind be neuer wearied, with ouermuch studie, whereby it may at any time seeme to loath & disdain it, for the paines thereof. And exercise it, I most humbly beseech thee, in those kind of knowledges only, which are commendable, & best allowed of thee & thy children: who are by them, to receiue good, whensoever it shall please thee to call them into vse & practise, by mee thy poore minister thereof, as thou shalt enable me thereto. But if it shall please thee in mercy, to enrich my minde, with some speciall endowment of knowledge, by which, I may be thought to excell others, forasmuch as thou hast saide, by the
mouth

mouth of thy Apostle *Paul*, that knowledge puffeth vp; aboue all, ô most gracious good Lord, beate downe in me, all proud and vaine ostentation, cleane extinguish and extirpating out of my heart, high and loftie conceits, of mine owne vnworthines, in learning the nourishers thereof. Teach mee therefore to be humbled vnto thee in those gifts of wit and knowledge; For I must confesse, that I haue nothing, but what I haue receiued of thee, and not as deserued by merit, but as freely, and graciously conferred vpon me by thy bountie, and only meere kindnes, procured to mee through the loue thou bearest vnto me, in and for Iesus Christ. If then I haue nothing of my selfe, being altogether void and destitute of all goodnes, suffer me not to boast and bragge, as if I had not receiued from thee, that whereof I would seeme to boast. Thus giuing me the spirit of humiliation, with a desire of pleasing thee, thou shalt therby cause me in all my studies, and endeouours of wit & learning, chiefly to seeke thee, ô Lord, and not my selfe, and so doing good to others in thee, aduance thy glory, which is the principal end, to which all our thoughts, words, or deeds, how soeuer employed, in what kind of studie soeuer, are especially to be referred: In this manner, and to this ende, am I bolde through Christ, to commend my selfe in all my studies, wholly vnto thee by Prayer, that beginning them in thee, I may goe forward in them by thee, and so receiuing this grace from thee, I may acknowledge thy mercy onely to haue wrought knowledge in mee, by the benefit of reason, which thou hast bene pleased thus to sanctifie, with the blessing of thy holy spirit; And for all thy mer. ifull kindnes, giue thee onely praise, honour, and worship, who onely art the wise, omnipotent, and immortall God, the Father, the Sonne, and the holy Ghost, for euermore. *Amen. Amen.*

17. *A Prayer, at the entrance into the Church.*

Almightie God and most Heauenly Father, trusting in the multitude of thy mercies, we in all dutifull manner doe enter into this thy holy Palace; and (in thy feare) doe humbly present our selues before thee. Conduct vs in thy righteousness; and guide our feete in the way of truth, thou Lord of our saluation. Behold, we loue thy house, and greatly desire to sing forth thy praises, in the assembly of the Saints. Graunt, that we prostrating our selues here, before thy foote-stoole, may so present our petitions at this time, as that they may not onely be heard, but also acceptable vnto thee, through Christ.

18. *A Prayer for the fruites of the earth.*

O Eternall God, which with thy bountifull goodnesse feedest euery liuing thing, we wretched sinners, vnworthy of the least of thy benefites, most humbly beseech thee, to be pleased to blesse the fruits of the earth, that we may be partakers of the comforts therein. Giue vs this day our daily Bread; Prepare our ground; Prosper our Corne; Make seasonable the seede time, with the first and the latter raine, and meete temperature of Ayre; Keepe our fruits, while they be in the earth, from Haile, Thunder, excessiue drought, ouermuch Raine, Mildnes, and all noysome wormes; Send vs a ioyfull haruest, and giue a blessing, to that which we shall reape; Increase our Cattell, with all other prouision which we shall carefully labour for; Replenish our Basket, and our store, that we may haue wherewith to refresh our selues.

selues and others ; Protect our seruants, and worke-
folkes, that they may be strong to Labour, wise to
forecast, and faithfull in their businesse ; Keepe our
Garners, Barnes, and Store-houses, from Fire, boy-
strous windes, Theeues, and sudden Inundations ;
Prosper the workes and trauels of them, that any way
labour, for any thing, which we shall haue occasion to
vse ; Send remedie against miserie ; Turne dearth into
plentie ; Oppresse vs not with ouermuch pouertie ;
Nor pusse vs vp with too much plentie ; But graunt vs
competent store, of things necessarie for this life, and
giue vs grace, to vse them soberly, to thy glory, and
our comforts, through Iesus Christ our Lord. *Amen.*

19. *A Prayer in time of common hostilitie.*

O Lord God of Hosts, mightie in Battell, that hast
heretofore sundrie times miraculously defended
vs, we beseech thee beare not in minde our vile
deserts, but in mercy take pittie vpon thy persecuted
Church ; Bless and preferue vs, who haue reposed our
trust in thee alone ; Consider and behold, how they
that hate thy Sanctuarie, are vp in armes, to roote out
from the earth, the professors of thy truth. Bless our
Armies both by Sea and Land, which are ioyned to-
gether for the defence of thy cause, and safetie of our
country. Giue wisdom vnto our Counsaillors, dis-
creetly to foresee ; Courage to our Captaines, vali-
antly to defeat ; And couragious hearts, vnto our
people, stoutly to put in practise, with one minde, one
will, and one strength, the lawfull designs of their
commanders, to the vtter abolishing of the enemies
slights and forces. To this end, ô Lord, Keepe all our
Leaders from wrong plots and teacherie ; and our
people from mutenie, and all inconueniences that fol-
low thereon ; Sanctifie vs likewise at home, and giue a
blessing

The Miscellanie of Orizons

Blessing to all our actions; Guide all our consultations; Suggest heroicall motions into our hearts; Banish all heart-burnings and diuisions; and in place thereof, assist vs all with vnitie and concord; Giue vs perfect experience; Good Intelligences; and sound Aduertisements of thine enemies deuises; Consecrate all our Weapons and Engines of Warre, with happie successe to doe thy will; Bless the season of the yeere; and sweeten the close aire in our multitudes; Command the windes and seas to fauour vs; Hearken vnto our Prayers; Behold our teares; And giue victorie to thy people; Turne thine enemies weapons into their own bosomes; destroy their whole Armies; Confound their Forces; Disappoint their Counsels; Reconcile them vnto vs and thy truth by thy word, if it be thy will; Or else send peace vnto thy Church by their confusion. Graunt this ô Father, for Iesus Christs sake, our onely Sauour and Redeemer. *Amen.*

20 *A Prayer of a Generall.*

O Most iust and righteous God, euen thou the God of Hosts, (who for the sinnes of men) doest out of thy Iudgements, raise warres, & bringest vpon thy people the sword, which is the reuenger of the breach of thy league & couenant) Behold first, ô Lord, how the enemies, both of thee, & our Prince, in great multitudes are gathered together, & in a full presumption of their owne power, are banded against vs; prouoking vs, without cause of iust offence offered on our parts, to take armes, in this defensue warre, for the securing our Prince, our selues, and our countrey, vnder thy shield of protection, from their violence. Consider then, ô thou God of righteousness, consider I beseech thee our cause; And seeing that by the wrong of these our enemies, we are thus vniustly prouoked and solicited

licited vnto fight; Be thou pleased out of thy mercy, to vpholde, maintaine, and fortifie these our Armes, which we doe now take in hand, for our lawfull and iust defence. And, ô my GOD, on whome onely I trust, cast downe vpon mee, (whome my Prince and Souereigne, my liege Lord and Maister, hath by thy appointment, made his Lieutenant Generall ouer this Armie,) cast downe I say vpon mee thy vnwoorthie Seruant,) the brightnesse of thy countenance; Looke vpon mee in mercy, and fauour; Behold mee from thy Throne of grace and pittie; Thou knowest ô Lord, that neither for any ambitious conceit of Rule, and Authoritie; Nor for the desire of Prey and spoyle, to enrich my selfe thereby; Nor to reuenge priuate quarrels; Nor for any sinister respect whatsoever, doe I vndertake this charge; But by expresse commaund of my great Lorde, (to whome thou hast by thy word obliged mee, in all kinde of seruiceable allegiance,) I am called thereto, vnder his Standard, to fight for his Person, and Lawes, but chiefly for thy Church, and People; and by the strength of thy Arme, to vanquish and ouercome these malicious disturbers of our State and countrey, and so to settle and establish a common peace and tranquillitie among thy people, if it so like thee: Thou therefore, ô my helpe, my strength, and mightie Fortresse, looke downe from aboue, out of thy holy Sanctuary; & thou, who in times past didst fight for the Israelites miraculously against the Egyptians and against many Nations, giue me both strength, and wisdom, to ouercome these thine, and our enemies, by this ordinary meanes of lawfull Armes and weapons, which are vsed by man for his defence and ours, chiefly in Fights and Battels. Thou didst not repell the Centurion, when hee came vnto thee, but thou receiuedst him, and praisedst his Faith,

Faith, seeming thereby well pleased with his calling. Lord, behold I also come vnto thee, with prayer, beseeching thee, to make me, at this time, and alwaies in the like charge, worthie so high a vocation; that in no wise, neither my selfe, nor any souldiour vnder my commaund, doe abuse the Sword, whereby this militarie power and authoritie, ordeined also by thee for defence of the good, and to the reuengement of the euill disposed, may in any sort be ill spoken of. For this cause, giue me the spirit of wisdome, such as is meete for this place, to containe all the Regiments of my Souldiours, in good order, by a iust rule and gouernment of militarie discipline, that no wrongfull iniuries be done to any; No violence made vpon such, as are not confederates in this warre against vs; And as thy seruant *John* hath taught, that both I and they, contenting our selues with our wages, and the stipendarie entertainement which we haue from our Prince, doe not inuade our confined and bordering neighbours without cause, or make outroades to waite and dispoile the fields and countries of any, not being our Enemies. Also that there be no mutenous person amongst vs; No false hearted fugitiues, by whom contentions and seditions in the Armie may be raised; The common cause weakened; The Enemy made stronger; And thy Name dishonoured; But that we all conspiring in the full consent of Hearts and Minds, may haue our wills firmly vnited to that strength which thou shalt arme vs with all, and so ioyne in a plausible Resolution, either to ouercome, or to die, if thou hast appointed it; (for in this, and alwaies, thy will be done ô Lord.) Wherefore when I shall bring forth my Souldiers to battaile, euen in that same very houre, giue both me and them a good courage, without all feare, and faintnesse of Heart, or tracherous practises, resolutely to fight, and encounter the enemy,

me, be ne neuer so strong and mightie in number ; For we knowe, that thou art able with a fewe to ouercome many ; Be thou therefore in the midst of vs, then fighting, because we haue made thee our helpe, readie and present with speedie mercy to defend vs. Thou art the Lord of Hosts ; Thou ô God of *Iacob* art our Refuge ; Thou breakest the Bowe, thou snappest the Speare in sunder ; Thou raisest warres, and makest them to cease after thy will and pleasure, doing therein what seemeth best to thy heavenly wisedome. Wherefore, ô Lord, infuse into my minde some gracious sparkes, which may fully instruct my vnderstanding in thy feare, that at no time, in the outrage of furie, I shed innocent blood, nor suffer any to be shed and spilt by my Souldiers ; Preserue me, and mine, vnder my gouernment, from all kinde of riotous disorders, as Drunkennes, Wantons, Rape, Incest, vnlawfull companying with women ; Let neither me, nor them, oppresse widowes, and fatherlesse children ; or doe any wrongfull harmes to the poore, whose cries may iustly call downe thy vengeance vpon vs, to our vtter confusion. And this moreouer I humbly intreate at thy hands, ô mercifull God, to Remoue farre from vs, our mindes, and Tongues, all the leaude custome of swearing, forswearing, and blaspheming thy Maie ; Ler thy Blood, thy wounds, thy holy Name, much abused by Oathes, be had of me, and them, in very great reuerence ; that we all, from the highest, to the lowest, with cleane hearts, circumcized lippes, and pure hands freedde from all vniustice and innocent Blood, may so walke in this Souldierly vocation, for the time of warfare limited thereto, as that after this militarie life ended, we may at length, come to the triumphant, and most glorious life, to reigne with thee in thy kingdome for euer. *Amen.*

21 *A Prayer of a Souldier.*

O Lord God of Hosts, which teachest my handes to fight, and my fingers to Battell, I humbly beseech thee, to haue mercy vpon mee, that am continually subiect to so many daungers, that I fall not before mine enemies. Touch my heart, that I may truely feele my sinnes, and earnestly repent me of the same : And seeing I haue vndertaken this seruice, not for any couetousnes, or reuenge of blood, but in obedience to my Prince, and defence of a righteous cause; Suffer mee not (I intreate thee) to giue my members as weapons of vnrighteousnes vnto sinne, but giue mee grace to looke carefully vnto my waies, that I may first with a safe conscience performe my dutie towards thee, and then with all diligence discharge my loyaltie towards my Prince and Countrey. And that I may the better effect this dutie, O Lorde, gird mee with strength; make my way vpright; Conduct mee with thy hand; Encourage mee with thy word; Arme mee with Faith and Hope to thee-ward; And prepare mee couragiously to the combat.

Blesse all our Companies in these our lawfull attempts; Suggest vnto vs the best meaues to saue our selues, and to defeat the purposes of our enemies; Arme vs with thy Grace, that we may manfully fight in thy quarrell; Make our name fearefull to our enemies, to the abatement of their pride; Raunge vs within the limits of truth and honestie, that we may not bee giuen to those vices which accompany the warre; In thy name, o Lord, we are come against this great multitude, of thine and our enemies; Helpe vs, and suffer them not to preuaile against vs, for our trust is in thee; Keepe vs from Treasons, Mutanies, and

and Conspiracies, either against our Prince or Captaines; Heare the mournings of diuers of our Captains detained in the hands of their enemies, and worke meanes for their deliuerance; And if it shall please thee at any time to lay thy heauy crosse vpon vs, or to expose vs to death in this place, keep vs in thy faith, that fighting the good fight of Christians, we may liue and dye thy Souldiers, in thy fauour, and in a firme hope of a ioyfull Resurrection; The which the Lord for this Christ sake graunt vs. To whome be all honour and glorie, both now and euermore. Amen.

22 A Prayer of Humiliation,

○ Lord God, the Auenger, the Auenger of all them that prouoke thee to anger, by their sin and wickednes: How is thy (b) wrath kindled this day against the sheep of thy pasture? For thou hast caused our aduersaries & thine, to reioyce and triumph ouer vs, by (c) setting vp their right hand, to ouerthrowe and destroy our Forces, with a great slaughter. Thou feedest vs with the bread of (d) Teares, and hast giuen vs Teares to drinke in plentiful measure. (e) Hast thou cast vs off, and wilt thou no more cause thy face to shine vpon vs? For it was thy worke, ô Lorde, that the (f) edge of the sword was turned this day, and that we did not stand in the Battaile. Hast thou then taken thy Peace, euen (g) Mercy, and (g) Compassion from thy people? O Lorde, we confesse, that our (h) sinnes are a weighty burthen, too heauy for vs to beare; and doe therefore most humbly prostrate our selues at thy seete, before thy Throne of Mercy, craying it by earnest (i) prayer, which is only our Refuge. We are most hartily sorrie, that wee haue offended thy diuine Maiestie thus: farre,

(a) Psal. 44.
ver. 1. 2.

(b) Psal. 74.
ver. 1.

(c) Psal. 89.
ver. 41. 42.

(d) Psal. 80.
ver. 5. (e)

(f) Psal. 89,
ver. 43.

(g) Psal. 77.
ver. 8. 7.

Ierem. 16.
ver. 5.

(h) Psal. 38.
ver. 4.

(i) Psal. 91.
ver. 15.

(k) 2. Corin. 1. ver. 3. to prouoke thee, (being a father of great (k) pittie and kindnesse,) in this manner to punish our wickednesse, with the slaughter of thy people. It is our owne sorowe, and our iust plague, therefore we will meekely beare it; taking it patiently and thankfully, that thou doest visit our sinnes with the Rod; For by it, thou tellest vs, that we are thy children, because thou receiuest none, but twhom thou first (m) chastisest; And this thy seruaut *Iobe*, calleth a blessing. Yet, ô Lord, correct vs by thy (n) iudgement, as thou promised, euen in (o) measure contend with vs, now that thou hast blowne, with thy rough wind, in this heauy day of the East wind, and let vs not be vtterly cut off, by this affliction, which thou hast brought vpon vs, our King and country by ouerthrowing the forces and strength of our Armies, and making vs a prey to the teeth of our enemies. It is true, ô Lord, that thou speakest by thy Prophet *Jeremie*, our Bruising is incurable, and our wound is dolorous. There is none to iudge our cause, or to lay a plaister; none to cure by medicines, or to helpe vs; For it must be thy worke onely, ô God. It is thou that woundest, and healest; Thou that castest downe, and raisest vp againe, with thee is life, and death, Health, and Sicknesse; Thou onely destroyest by the (k) destroyer, whose ministerie thou vsest to execute thy Iudgements vpon all sinners. Wherefore, to thee we come, ô Lord God of infinite mercies, to thee I say, and to none else, doe we offer these our prayers. of supplications, and of Repentance, humbling our selues, in a true submissiue acknowledgement, of our misdeeds; Confessing, that we haue worthily deserued, this scourge of reproach and conquest. Yea, if thou hadst powred forth the full measure of thy furious wrath vpo vs, to haue brought vs to nothing; if thou hadst punished vs with so mightie a slaughter, that our Enemies had (a) washed their feete

in our blood; or hadst caried vs cleane away, with a whirle winde, In this thy wrath against vs; Yet must we haue confessed, that this had iustly fallen vpon vs, for our sinnes; and that thou, ô God, hadst shewed thy selfe righteous, in those thy (b) iudgements. But thou hast not so dealt with vs, but hast measured this thy Rod by our Infirmities; tempering iudgement, with (c) mercy, thereby causing vs both to feare, and loue thee. O Lord make vs also thankfull for thy mercifull moderation of the same; And cause vs thereby, to descend into our selues, to call our misdeeds, into a streight account, as thy word teacheth; To learne, and vnderstand, that when thou doest extreemely punish thy people, it is for their manifold transgressions, and for that otherwise, we cannot be brought to acknowledge our sinnes with repentance, and so to turne vnto thee, that we might be healed. For as thy Prophet *David* hath spoken in the spirit; (d) Fooles, by reason of their transgressions, and because of their iniquities, are afflicted; For such haue no feare of thee before their their Eyes; and therefore, out of thy wisdom doest thou chastise them with sharpe Roddes, that in thy mercy, they might so finde thee. This thy wisdom, full of commiseration and pittie, towards vs this day, we doe all from our hearts, both acknowledge in loue of thy name, and also reuerence, with feare of thy Maiestie; giuing thee thanks for this thy fatherly chastisement; and purposing amendment of our liues. O Lord, giue vs a godly sorrowe, to worke in our hearts a true Repentance; And the strength of thy spirit to confirme, and continue this purpose and Resolution in vs all, both king and people, for euer; that we may say, (e) thou art the glory of our strength, and in thy righteousness shall we be exalted, because our shield appertaineth to thee ô Lord, in as much as, our King hath power from thee onely, to protect and defend vs.

ver. 9.

(b) ver. 11.

(c) Corin.

10. ver. 13.

(d) Psal.

107. ver. 17.

(e) Psal. 86.

ver. 17. 18.

Wherefore ô our God, Father of infinite mercies, Bowe downe thine eare, and hearken vnto vs thy Israel, euen thine Elect, whom thou louest, for thy name sake.

(f) *Psa.* 130
ver. 1.

Out of the deepe places we call vnto thee; From our bottomelesse miseries doe we cry vnto thee, The terrors of thy anger, and the horror of hell, which with open mouth, is readie to swallow vs vp quicke; doe constraîne vs, in most pittifull lamentations, to be supplicate vnto thee, vnto thee ô Lord, for thy helpe.

(h) *Psa.* 125
ver. 3.

Lord heare our lamentations, which containe nothing but the humble prayers of thy seruants, desirous to be recommended vnto thy mercies. For, art not thou ô God, the Father of pittie? the Lorde of comfort and reliefe, to them that are in distresse, and call faichfully vpon thee for thy deliuerance? Hast not thou faide, that the Rod (h) of the wicked, shall not rest on the (h) Lot of the righteous, because thou wilt not driue them from hope of thy succour, into a dispaire of thy goodnesse? Thou canst not forget thine own nature, prone to clemency and kindnesse; For though thou seemest to be angry with vs, which we knowe is to our good; and hast in a manner abandoned vs from thy presence, in this thy heauy displeasure; yet do we trust in thee, for that thou hast not vtterly reiected vs, for euer. We are confirmed in this hope, by the example of the Israelites, who, notwithstanding they rebelled against thy word, and despised the counsell

(i) *Psa.* 107.
ver. 6.

of thee the most high God; yet, when they (i) cried to thee in their trouble, thou didst deliuer them from

(k) *Psa.* 106
ver. 10.

their distressed state and misery; And art still the same God; to all thine elect; aiding and (k) helping them

(l) *Exo.* 29.
ver. 45.

in their necessities. Be thou therefore the Lord God of (l) *Israel*, for euer and euer; which so (l) makest

(l) *Iob.* 5.
ver. 18.

a wounde, as thou (l) bindest it vp againe, so (l) smitest, as that thy hands doe yet make whole. Be thou blessed,

blessed, be thou blessed only, which blestest man who thou (m) correctest. In (n) Famine thou deliuerest from (n) death; and in (n) Battell also when thy pleasure is, from the power of the destroying sword; yea, if thou heapest trouble vpon trouble, and doublest the sorrow of affliction, laying all the burthens of Famine, of the sword, and of Pestilence, vpon thy children; yet, thou doest then instruct their mindes, and openest the eyes of their vnderstanding, to see & know that thy purpose, in these, and the most greuous chastisements that thou canst and doest laie vpon them, is continually more and more, to depend vpon thy mercy, and to trust in thee the rather for helpe of deliuerance. For so it is said of thee, that thou doest deliuer in fixe (o) troubles, and in the seuenth, the euill shall not (o) touch thy children. To whom then may we call for helpe and mercy, but to thee who giuest vs a comfortable issue, euen in the greatest and last trouble, that it shall not annoy vs? But rather in the ende we may haue occasion by our correction to reioyce in thee, & for it, to giue thee praise with thankfulness, when, through thy mercy in it, forgiuing our sinnes, we shall be found iust before thee, in Christ Iesus thy sonne, our onely Mediator and Sauour. In whose name, we offer vnto thee at this time, this our Prayer of Humiliation, presuming the acceptance thereof, for his sake; Because, (p) mercy is with thee, that thou maiest be (p) feared world without end. To thee therefore, the onely wise, and most powerfull God, the Father, the Sonne, and the holy Ghost, be all praise, honour, Maiestie, and power. *Amen.*

(m) Iob. 5.
ver. 17.
(n) ver. 20.

(o) Iob. 5.
ver. 19.

(p) Ps. 130.
ver. 4.

A Prayer

23. *A Prayer in tempestuous weather.*

A Almighty and most powerfull God, Eternall, Strong, & magnificēt, at whose voyce the highest mountaines, lowest deeps, and all things vnder the sonne doe tremble and quake: preſerue vs from thy insupportable anger; Pardon our ſinnes, let thine amiable countenance ſhine vpon vs, and alwaies be neere vnto vs; Graunt that this greuous and terrible tempeſt may paſſe away without hurting of vs, or any of our brethren; Keepe our bodies, our houſe, or any thing elſe that belongs vnto vs, from Lightning, fire, or any other deſtruction. Holy father defend vs, from all euill, ſudden, and vnprepared death; and for thy deare Sonne Chriſt Ieſus ſake, bring vs to thy habitation of eternall bliſſe, where we may ſing perpetually amongſt the company of the Angels and Saints in heauen, *Haleluia*, vnto the glory of thy holy name. *Amen.*

24. *A Prayer of an Admirall.*

(a) *Pſal. 27.*
ver. 3.

(b) *The marginall note of the Geneva Tranſlation.*

(c) *Pro. 24.*
ver. 6.

I Confeſſe it to be true, o God, that thy Prophet *Dauid* hath ſpoken in the ſpirit; Though an Hoſt had pitched their Tents againſt me, my heart ſhould not be afraid; and though warre be raiſed againſt me, I will truſt in this, euen that thou wilt deliuer me, and giue my (b) faith the victorie. But becauſe thou haſt ſaid likewiſe, by *Salomon*, that (c) war muſt be enterpriſed with counſell; My humble prayer and ſupplication vnto thee in Chriſt Ieſus is, That it would pleaſe thee to graunt vnto me (who by thy appointment, am choſen of my King and Leige Soueraigne, to be his Admirall, to rule and gouerne this whole fleete, aſſembled together in Shippes prepared to fight thy Battailes vpon the waters, againſt thy enemies, vniuſtly

ly prouoking vs to the fight) to me I say, and to all the rest of the Captaines and Commanders of the Shippes of warre in this whole Fleete, now preparing our selues for this present Sea fight, wisdom, discretion, and policie, carefully to foresee, and diligently to preuent all inconueniences that may hinder the atchieuement of the victorie. To this end, giue grace to me, and to all such as are called by way of assistance for their experience, to aide and further the common cause, as well with sound policie, as with strength of Armes, (for (d) in the multitude of them that can giue counsell, is health,) giue grace I say vnto vs O Lord (if it be thy good pleasure to be so fauourable vnto our King and Countrey,) that with true and perfitt knowledge of wisdom and vnderstanding, which encreaseth strength, we may preuent all dangers; (e) For thou doest strengthen by wisdom, and sauest by vnderstanding, when and whom it pleaseth thee; in so much as, with (h) one man guided by thy Spirit, thou preuailest against thousands destituted thereof. Giue vnto vs all a Constant Resolution grounded vpon firme faith in thee, by which we may be emboldned when we encounter the enemy, to say in the spirit, We (f) trust in God, we will not feare what flesh can doe vnto vs; For our (g) Fathers trusted in him, and he did deliuer them. Cause the Spirit of our enemies to (h) faile in the midst of them; Destroy their Counsels, let them be for the (i) spreading of nets in the midst of the Sea, wherein they are emboldned through the multitude of Shippes to ride; and in the confidence of a fleshly Arme, to fight against thy people, which call vpon thy Name. O Lord, for that they haue vnder taken a false quarrell, and doe encourage themselves in a (k) wicked purpose, Let them be a (l) spoile vnto vs, that all other Princes seeing how wonderfully valiant thou art in thy Battailles, may cloath themselves with a

(d) *Pro. 24.*
ver. 6.

(e) *Pro. 24.*
ver. 5.

(h) *Iud. 15.*
ver. 15.
Ioshua. 23.
ver. 10.

(f) *Psal. 56.*
ver. 4.
(g) *Psal. 22.*
ver. 4.

(h) *Isai. 19.*
ver. 2.

(i) *Ezek. 66.*
ver. 5.

(k) *Psal. 64.*
ver. 5.

(l) *Ezek. 26.*
ver. 5.

ver. 16. 16. Robe of astonishment, and say, Verily, the Lord
 Exod. 14. fighteth for his people, the Lord went forth with
 ver. 25. 22. their Armies and conducted them, he is the Shield and
 (m) Psal. 28. strength of their deliuerance, (m) No counsell can
 ver. 7. stand against God, (n) no power, nor force of Armes
 (n) Psal. 33. may dare to oppose it selfe and preuaile, against them
 ver. 10. whom he is pleased to protect & defend by his Coun-
 (o) Eze. 26. sell; And the Nations, seeing how thou hast (o) exe-
 ver. 17. cuted vengeance vpon our enemies with rebukes of
 Psal. 11. thy indignation, may confesse thee to be the onely
 ver. 9. Lord God, mightie in Battailles, and powerfull in all
 wisdom, and so be prouoked thereby the more seri-
 ously to giue to thee the glory due vnto thy name,
 which is a name of great feare and wonder in all the
 world. Furthermore I beseech thee, be pleased in mer-
 cy to hearken vnto me, praying in the name of thy
 Sonne Christ, forasmuch as thou art the Lord, which
 (p) Psal. 29. (p) fittest vpon the floods, moderate the Tempests of
 ver. 10. winde and weather during the time of the fight on the
 Sea, and also both before and after, as that neither our
 Shippes nor men suffer any annoyance by the raging
 surges of the waters, which otherwise in thy iudge-
 ment might ouerwhelme and destroy all. For we con-
 fesse that our vnworthines is great, and our sinnes de-
 serues the furie of thine anger; but remember, ô Lord,
 that thy name is called vpon of vs, and we are thy
 people, to whom thou hast graciously made thy selfe
 knowne by many mercies and fauours, enriching vs
 both Prince & people with infinite blessings of peace
 and tranquillitie aboue all Nations; For which we har-
 tily thanke thee, desiring thee for thy Christ sake to
 encrease thy faith in vs daily more and more, that we
 may still growe forward in true loue and thankfulness
 towards thee, both Prince & people; So shall the King
 (q) Psal. 21. (q) reioyce in thee his strength, whom thou hast made
 ver. 1. glad with the ioy of thy countenance, and we thy peo-
 ver. 6. ple

ple his subiects, for all thy fauourable kindnesſes, and for this Sea victorie, giue thee praise and glory, ſaying, The Lord is our Rocke and our ſtreſſe, in him doe we put our truſt. Graunt vs theſe, & all other thy good bleſſings which thou knoweſt to be neceſſarie for vs thy whole Church, euen for thy deare Sonne our Sau- our Ieſus Chriſts ſake. *Amen.*

(r) *Pſal. 18.*
ver. 2.

25. *A Prayer againſt our Enemies.*

O Moſt mercifull Redeemer, giue vnto vs the ſpirit of mildneſſe, that we may with patience ſuffer the euill ſpeeches and doings of our enemies, which not onely wiſh vs euill, but to their power worke vs what miſchiefe in them lyeth. Keepe vs ſo farre, from offering wrong vnto them, or ſeeking or wiſhing re- uenge vpon them in our hearts, as that we may not on- ly be helpfull vnto them to the vttermoſt of our power with temporall bleſſings, but may alwaies pray vnto thee for their welfare & ſoules health as becometh thy children, beſeeching thee bountifully to beſtow vpon them, whatſoeuer thou knoweſt may doe them good; and chiefly a ſound & vncorrupt minde, where through they may knowe thee, and ſeek thee in true charitie, with their whole Hearts. Let not their hating of vs turne to their harme, but ſaue them for thy mercy ſake, and ioine them vnto vs in mutuall loue, through Ieſus Chriſt our Lord. *Amen.*

26. *A Prayer to be defended from
our Enemies.*

Keepe & defend me moſt mercifull father, from the cruell hands, enuious Harts, & malicious tongues, of ſuch as vnderſeuerdly goe about to take away my life, good name, or goods, Oh Lord be on my ſide, for my truſt is in thee, (who art a Caſtle and Fortreſſe ſo ſtrong, that none can preuaile againſt the leaſt of them

that beleue in thee.) Wherefore, ô Lord, let it be thy good pleasure for Christ thy Sonnes sake, to (b) protect me continually vnder the shadow of thy wings. Giue me patience meekely to beare their slaunderous words and wicked practises, and so guide me by thy holy Spirit in all my actions, that my aduersaries may take no iust aduantage against me, so that they seeing my sincere life and godly behauiour (hauing their fury stayed by thy mightie power,) may be ashamed of their wicked intentions towards me, and constrained to magnifie thy holy name, who so mercifully hast defended thy seruant from them. Lord, I commit my selfe and all that I haue wholly into thy hands, deale with me according to thy mercy, and euermore mightily defend me, for Iesus Christs sake. *Amen.*

27. *A Prayer against Desperation.*

MOst mercifull father, I acknowledge that I haue diuers waies, and many times most grieuiously offended thy diuine Maiestie, for which my conscience is now sore charged and wounded, in such sort, that if I looke onely vnto mine owne selfe, I finde nothing due vnto me but vtter confusion. Wherefore I humbly intreate thee, to giue me grace, and to assist me with thy holy Spirit, that in true faith I may call vpon thee for mercy, in the name of my Sauour Iesus Christ thy Sonne, and obtaine forgiuenesse of my sinnes by his merits, according as thou hast promised in thy sacred word. Leaueme not I beseech thee in despaire, or destitute of heavenly grace, least the wicked spirit take from me all inward consolation, and driue me to infidelitie. Confirme my faith so strongly, that in the middest of death, my hope may be in thee who art my life. Let me neuer distrust thy succour and mercy: Augment my faith, which I haue grounded vpon thy death

death and passion. That one drop of precious blood which thou didst shed for my sake, is much more excellent in greatnes of vertue, then all my foule sinnes are in pollution. Looke vpon mee therefore (deare Lord) with thy eyes of mercy, that I may not dispaire with *Iudas*, or sinne against the holy Ghost. Blessed spirit, the treasure of all sweetnes, helpe mee in my latest necessities: when the foule Feend shall accuse me, my conscience shall declare mee guiltie, and the terrors of hell astonish me: then deare Iesus comfort me, and let not the trust which I haue in thee be confounded. Make my hope firme in thee, and suffer mee not to doubt of the remission of my sinnes. Put me in remembrance of the bonde which I made vnto thee, when I receiued the Sacrament of Baptisme, that I may euen then comfort my selfe with thy blessed promise thereto annexed, namely, that whosoever beleueeth and is baptized, shall be saued. For these &c. Our Father, &c. Lord, I put my whole trust in thee, laie not my sinnes to my charge.

Speciall Medicines against Dispaire.

Come vnto me all ye that labour and are heauie laden, and I will refresh you. *Math. 11. ver. 28.*

So God loued the worlde, that hee hath giuen his onely begotten sonne, that whosoever beleueeth in him should not perish, but haue euerlasting life. *Ioh. 3. ver. 16.*

Christ came into the world to saue sinners. *1. Tim. 1. ver. 15.*

If any man sinne, we haue an Aduocat with the Father, Iesus Christ the iust, hee is the reconciliation for our sinnes. *1. Ioh. 2. ver. 1, 2.*

The Lord is neer vnto them that are of a contrite heart, and will saue such as be afflicted in spirit. *Psal. 34. 18.*

Precious in the sight of the Lord, is the death of his Saints. *Psal. 116. ver. 15.*

Those that thou gauest mee, haue I kept, and none of them is lost. *Ioh. 17. ver. 12. Ioh. 6. ver. 29.*

The Lord is pittifull, and mercifull, slow to anger, and of great kindnes. *Psal. 86. ver. 15.*

He that beleueth in him, shall not be condemned. *Ioh. 3. ver. 18.*

Yee were not redeemed with corruptible things, as Siluer and Golde, but with the precious blood of Christ. *1. Pet. 1. ver. 18.*

Ye haue not receiued the spirit of bondage to feare againe; But ye receiued the spirit of adoption, whereby we cry, *Abba*, Father. *Rom. 8. ver. 15.*

God is faithfull, and wil not suffer you to be tempted aboue your strength. *1. Corin. 10. ver. 13.*

Upon assured repentance, vse these places of Scripture, here under written.

The blood of Iesus Christ, clenseth vs from all sinne. *1. Ioh. 1. ver. 7.*

I am the Resurrection, and the life, hee that beleueth in mee, though hee were dead, yet shall hee liue. *Ioh. 11. ver. 25.*

Because he considereth, and turneth away from his transgressions that hee hath committed, hee shall surely liue, and not die. *Ezek. 18. ver. 28.*

Blessed is the man, whom God correcteth. *Iob. 5. ver. 17.*

If thy sinnes were as red as crimson, they shall be made as white as snow. *Isaiah 1. ver. 18.*

Being iustified by Faith, we haue peace towards God, through our Lord Iesus Christ. *Rom. 5. ver. 1.*

A Con-

28. *A Confession of Faith.*

I belecue and confesse that my Redeemer liueth.

And albeit I am by nature the childe of perdition, yet by the death and passion of Iesus Christ my Sauour, my sinnes are washed away, through shedding of his most pretious blood.

Workes and merits haue I none, but onely the satisfaction of Christ.

In whom onely, God is well pleased.

And whereas the terror of my sinnes, and the consideration of my manifold iniquities, whereof I most hartily repent mee, might iustly condemne mee, and cause mee to dispaire, yet knowing that Christ hath borne all our infirmities, and that by his stripes (not only I) but all mankind is made whole.

I assure my selfe, that not onely God hath forgien mee:

But according to *Isaiah*, *If my sinnes were as red as Crimson, they shall be made as white as Snow.*

Also I belecue the resurrection of the body, I meane, that as Christ died for my sinnes, and rose againe for my iustification:

So my body shall rise againe.

Finally, I belecue that there is an euerlasting life purchased for mee, perswaded thereof, for that Iesus Christ himselfe saith;

Verily, verily, I say vnto you, hee that heareth my word, and beleueth in him that sent mee, hath euerlasting life, and shall not come into condemnation, but hath passed from death vnto life: Which God of his great mercy graunt mee. Now I feele Gods hand; Now Lord haue mercy vpon mee. God the Father, God the Sonne, and God the holy Ghost, strengthen mee. Lord receiue my soule, for it commeth to thee.

Iob. 19.

ver. 25.

Ephe. 2.

ver. 3.

Matth. 26.

ver. 28.

Isaiah. 53.

ver. 11.

Matth. 3.

ver 17.

1. Peter. 2.

ver. 24.

Luke. 5.

ver. 20.

Isaiah. 1.

ver. 18.

Rom. 4.

ver. 25.

Iohn 6.

ver. 54.

1. 24.

Iohn. 5.

ver. 24.

*A Prayer to be said at a mans departure.**Ezek. 18.**ver. 28.**Iam. 1. 6.**Psal. 145.**ver. 17.**Iohn. 5.**ver. 24.*

OH my God, oh the life of my soule, oh my whole desire and ioy. Thou hast promised in thy word forgiveness of sinnes, to the true repentant sinner. I, by the assistance of thy holy spirit (without waue-uring,) challenge thee of thy promise, whom I know certainly to be iust. Thou hast said, *There is no condemnation to them that die in Christ Iesus.* I, by thy grace stedfastly beleeuing in him, forsake mine owne selfe, and earnestly desire to be melted, consumed, transformed and changed into the vehement heate of thy loue, vnto whom I commit my soule and bodie, with full assurance of a ioyfull resurrection, and life euerlasting, through the merits of Christ my Sauour. Now my Redecmer is come, Lord receiue my spirit.

*Thus farre a man, by the counsell of Ecclesiasticus,**Chap. 38. ver. 16. and the 22. Chap. ver.**11. may lawfully mourne for
the dead.**Iohn. 11.**ver. 11. & so
to the 35.*

MY Sonne, saith the wise man, (following the example of Christ, who wept ouer *Lazarus* being dead: *Poure forth thy Teares ouer the dead, & neglect not his buriall.* By which it appeareth, that decent interring of the corpes, and seemely mourning, being the last duties of loue in this worlde, befitte Christians. But it must be done, with a resolution, to be content with that which God hath done, without repining thereat.

A Prayer

30 *A Prayer at the buriall of any, then specially to be used, occasioning a Meditation of Mans Mortalitie.*

O God, my God, the only God of my health, thou Redeemedst mee by dying for me, and hast saued me, by redeeming me, in that thy death vpon the Crosse. I do with all reuerence acknowledge my most humble thanks vnto thee for the same. But, o sweete Iesu, what is man that thou soregardest him? and how could hee any waies demerit the least part of such inestimable loue? I cōfesse, o Lord, the depth of this mysterie, is far aboute the reach of my capacitie; Notwithstanding be pleased I beseech thee, to adresse all my thoughts at all times vnto a serious meditation therof, that I being fully instructed by thy holy spirit, & made truly to vnderstand that it was thy loue, meerly & solely working therby saluation to man, may accordingly liue vnto thee, and so dying in thee, be made a worthy partaker of the blessed fruit thereof, by & through the worthines of that thy death & passion only. And now, o my God, what thing can be more auailable to work in the hart of man an earnest endeouour to the said Meditation, then a due & Christian consideratiō of the state of his mortalitie, the which, though many waies represented vnto him, doth occasiō a remembrance therof; yet no one way more sensibly worketh a true acknowledgement of it, then the presentment, & general summons, which death maketh at the Funerals & burialls of such, as the eye beholdeth entered then & shut vp in the graue. For by it are we taught to know the fragilitie & momentany stabilitie of our life, in as much as death stealeth vpon vs in an houre in which we look not for it, and in our greatest securitie, are we soonest and suddenly surprised by his messengers, which attend

daily vpon these our fraile bodies of claie and dust, and therefore are easily ouerthrowne and destroyed, notwithstanding all vain hopes & affiances in the help of mans strength, wisedome, and policie, or any other worldly meanes whatsoeuer. For thy seruant *Iob* hath said, (c) *Though I hope, yet the Graue shall be mine house;* and that becaule a man by no meanes can (d) redeeme his brother, he cannot giue his ransome to God, to liue still for euer, and not to see the graue; For in stead of any worldly helpe shall corruption be our Father, and wormes shall be both mother and sister vnto vs; The truth hereof, though most certaine, for the reason taken from daily experience, which telleth vs that thou bringest all to the dust, yet not so certainly beleued of many, whose carelesse and loose life doeth shewe, that there is no feare of death before their eyes; which yet behold daily examples thereof, euen liuely spectacles of mortalitie, and most instructing documents of a span long life, fading like the green grasse, which withereth in a moment; & wearing away like a tale that is told. But these shall goe into the land of darknesse, and neuer returne from the shadowe of death, being men as cleane deuoyd of the sense and feeling of thy Iudgement; so in this desperate state altogether incapable of thy mercies in Christ, are likewise debarred from all comfort of the Resurrection. Wherefore, o Lord, vouchsafe me, I pray thee, for thy Christes sake, the fauourable looke of thy gracious eye, that I seriously beholding my selfe in this our brother, (whome thou hast called out of this life, and is now buried in the graue,) to be returned to the earth, out of which thou didst first raise & fashio him,) may learn thereby, both to know the time of my breathing here vpon the earth to be short, and subiect to sodain change, & also knowing the same, may be taught by thy spirit to number my daies, & to order them accordingly vnto thee;

So.

So shall neither my life be greuous vnto mee, being guided by thy holy spirit, neither death at any time vnfaury or not welcome; securing my conscience of thy fauour, euen vnto a blessed hope of a ioyfull resurrection, promising that rich garment of immortalitie, which this mortalitie of ours, (uow cladde with sinfull flesh) being thus by death changed, and cleane abolished, shall then put on. O my God, thou art my refuge, my hope, my only mercy, in which I must trust; Be neer vnto me, to assist me at al times of need; But, at the very houre, in which thou shalt call mee from hence, be present with all the power & might of thy gracious fauour, to withstand the assaults of the diuel, who then is most busie to pluck me from thee. But, ô Lord, be thou merciful vnto me, that my spirit by death separated frô the body, may returne to thee, from whom it came; If I was so deare vnto thee, as to be redeemed by thee, let me not seeme so vnworthy, as then to be lost & vterly reiecte frô thee. I know, that without thee, that is, without the help of thy louing kindnes, and meerly gracious good fauor, I shall neither liue to please thee, nor yet die, to be accepted of thee. For I haue no good works to alledge for my self before thee; nay rather full of corruption & sin, I deplore my vnworthines, and do prostrate my selfe at the throne of thy mercy, crauing the imputation of thy soules righteousness, who hath washed away the guilt of my sinnes, with his precious blood. Grant me therefore, ô Lord, that hauing a godly feeling of my misery for sin, I may vse this life, as if I vsed it not; loathing it for the wretchednes thereof, and yet patiently abiding the appointed time of my dissolution, after the rule of thy blessed will; And when the time is come, that thē I may say in the spirit, Lord, I flie to thee, despise me not the worke of thy hands; refuse me not now, in this last houre of mercy; where the tree falleth, there it lieth, as thou hast decreed in thy secret

counsell; and who remembreth thee in the Graue? Wherefore now, ô Lord, euen now, whilst thou maist be found, doe I cry vnto thee for grace and mercy; Let thy louing kindnes come vnto me, for thou art my portion, and my soule fainteth for thy saluatiô, according to thy promises in Christ. In the mean time, that is, for the time of my restlesse breathing here vpon earth, be pleased to assist me, with the power and wisdom of thy sanctifying spirit, against the incursions & assaults of all wicked & leaud tentations, of the world, the flesh, and the diuell; that I liuing after thy will (according to that measure of faith, and goodlines, which thou in mercy, out of thy loue in Christ, hast allotted vnto mee,) may at the very houre of death be accepted of thee, and so be taken vp into *Abrahams* bosom, which is the place of blessed rest, prepared by thee for the soules of thy children, to the fruition, and full enioying of all eternitie, with thy Saints for euer. Grant this, ô Father, thou who liuest and raignest one God, in perfect Trinitie, world without end. *Amen.*

31 *A Prayer of Widowes.*

Ô Lord God, which despisest not the Prayers of a sorrowfull widow; I beseech thee take pitie vpon me a poore desolate woman, whose best staie in this world (next vnto thee) thou hast taken away; Giue my grace patiently to beare this thy visitation; Let nothing be able to separate me from thee, the only ioy of my soule: Preserue mee from all greedie and couetous minded persons, that lye in waite to supplant the simple; grant me fauour in the sight of all Gouvernours and Iudges, before whome I shall haue any suites in time of oppression; Stirre vp the hearts and mindes of all men, to helpe me in all reasonable demaunds; Provide for mee all necessarie things for this life; Take pittie vpon mee in all daungers, and stretch out thy hand to deliuer me; Blesse the small portion of earthly goods

goods which thou hast giuen mee, and make it sufficient to supply the necessities of me and mine here; But specially and aboue all, forasmuch as it hath pleased thee, ô Lord, by thy holy Apostle *S. Paul*, to instruct all widowes how to demean themselues towards their owne household, after thy feare, let it please thee of thy goodnes, to giue mee grace, to be an example of godlines, and all religious vertues, vnto my children, and whole family, for that is acceptable vnto thee, as thy Apostle saith in the same place. So shall both my children and seruants (hauing their hearts first moued and disposed thereto by the instinct of thy holy spirit) be by my godly example, the better framed & fashioned, to all godly obedience, peace, and true holines; and willingly pliant without grudging and murmuring, vnto the knowledge of godly discipline, to their good in thee only, and no otherwise. Assist me ô Lord my God, with thy comfortable and powerfull spirit, in this and all other things whatsoeuer; that putting my whole trust in thee, I may continually (as befitteth a modest religious matrone) glorifie thy holy name, for these thy great blessings bestowed vpon me, saying the same prayer, which thy sonne Christ Iesus hath taught mee. Our Father which art in Heauen, &c.

1. Tim. 5. 4.

32 *A Prayer of Orphanes, or fatherlesse Children.*

O Most mercifull Sauour, the succor of the distressed, and father of the fatherlesse; I being by thy appointment depriued of my parents (who were my chiefeſt ſtaie in this world,) doe flie vnto thee for ſuccour, humbly entreating thee to heare my prayers; to take pittie vpon me: to deliuer mee in all perils; and to appoint me faithfull Guardians, that may careſully

breede mee vp in thy feare. Giue mee grace with all willing obedience, to followe their good counsell. Grant, that I may finde fauour and vpright dealing at their handes, and all other Magistrates whatsoeuer; Suffer me not to be oppressed by the mightie, or seduced by the craftie; But deliuer me from all greedy cormorants and dissembling friends, that would make a prei of me; And let me not runne too and fro to seeke my bread, but prouide (ô Lord,) a competent liuing for me, whereby I may be furnished with things necessary; Blesse my endeuours, whether at my booke or otherwise; and so direct me with thy spirit, that I may alwaies liue in thy feare, and die in thy fauour. *Amen.*

33 *A Prayer of men Seruants.*

O Lord God, who hast made vs all one in Christ Iesus, giue vnto mee I beseech thee, a contented minde in that condition of life, wherein thou hast placed mee, that in all humilitie, patience, and dutifull obedience, I may submit my selfe, vnto the honest and lawfull commandements of my Maister and Mistresse; Leade vs all in the way of truth and righteousness; Defend vs from all temptations, enemies, deceits, & dangers; Blesse vs all, especially our Gouvernours, with heauenly wisdom, vnderstanding, godlines, worldly wealth, and happinesse; Gouverne all our actions to thy glory, the good of thy Church, and discharge of our duties; Graunt mee an vnderstanding heart to manage my businesses aright, and carefully to looke vnto the things that are committed to my charge; Make me circumspect and diligent, that with a good conscience, I may performe all faithfull & true seruice vnto them, not suffering any thing to goe to wracke, either through negligence, or vnecessary expences, that they may take ioy and comfort in mee, and I in them;

them; And that I may the better effect this dutie, Lord for thy Christ sake, forgiue me my sinnes; Strengthen my bodie, to performe the businesse that I am appointed vnto; Keepe me from murmuring against my betters; From enuious detracting the estimation of others; From Idlenesse; From euill and wastfull company; and from my Maisters enemies. Send vnitie, and peace amongst vs, from the highest to the lowest; Suppress all hastie and cholloricke motions in vs; Nourish mutuall loue betweene me and my fellowes, that our mindes being free from euil thoughts, our tongues, from leaud and vaine speeches; and our bodies, and every member thereof, from sinfull actions; we may with one minde, willingly and carefully follow our Maisters businesse in this life; and heereafter bee made free-men of the Heauenly *Ierusalem* with Christ for euer. *Amen.*

34 *A Prayer of Maide Seruants.*

Blessed Lord, which despisest not the lowe estate of thy Handmaids, vouchsafe to hearken vnto the humble petitions of me thy poore seruant. Consider, that in the labours both of bodie and minde, I am the weaker vessell, of lesse capacitie, and more infirmitie; Giue vnto me strength of bodie, and as I growe vp in yeares, so increase grace in me; Crowne my virginie with chaste and religious thoughts; and my bodie and minde, with godly watchfulnes, to wait for thy coming. Preserue my good name and reputation; Let my behauiour be modest and meeke; My talke sober; And my bodie chaste; Keepe mee from leaude and wanton company; Pardon my former vanities; And by the power of thy spirit, protect mee from all euill actions; Slanderous tongues; and wicked temptations; Make mee faithfull; trustie; wise; and verie warie,
in

in the ordering of such goods, as are committed to my charge; And painefully to imploy my selfe in my vocation; And when it shall be thy good pleasure to call me to the honourable estate of matrimony, gouerne all my actions so, as that I may follow *Rachell* in loue; *Rebecca*, in wisedome; *Sara*, in faithfulness and obedience to my husband, and all other worthy matrones, in modestie and honestie. Grant this (ô Father) for Iesus Christs sake, to whom be all honour, glorie, might, dominion, and Maiestie, both now, and for euermore. *Amen.*

35 *A Prayer of Teachers.*

Most gracious Lord, the onely wise, and all-sufficient God, I doe most thankfully confesse, that that thou hast made mee a wonderfull creature, which am the worke-man-shipp of thine owne hands, and of no lesse mercy, then wisedome, forasmuch as when thou mightst haue made me any thing else, saue that I am, as a bruit beast, a plant, a stone, yet then it pleased thee to thinke vpon me in kindnes, and euen in my mothers wombe, hauing as yet no being, to frame, and fashion mee a liuely & reasonable creature, endowing me with the gift of knowledge and vnderstanding, after the similitude of thine owne Image. For which thy wonderfull wisedome, I with an acknowledgement of thy mercifull goodnes, do from the bottome of my heart, giue thee praise, thanks, and all glorie, to whom onely it doth belong; beseeching thee to instruct my minde in the right vnderstanding of the true ende, for which thou hast bene pleased, thus graciously to blesse mee in creation. I confesse, that this knowledge, is farre excellling the reach of my simple capacitie; For ô Lorde) I am meerly carnall without thee, being left to my selfe, and so am altogether ignorant

ignorant of thy heavenly Miseries, Among which, this being one, and the chiefe, I humbly craue the assistance of thy Spirit, that all my thoughts, and the very inward parts, yea the most secret corners of my hart and Soule addressed and prepared to a most sanctified resolution, euermore to attend in all my endeouours, vpon the obtaining of this speciall end, which is the honouring of thy most glorious name. It cannot be denied, but that reason is the chiefeft endowment of the wit of man, by which thou hast made him equall to the Angels, hauing a speciall proprietie, apprehensiuē of all kinde of knowledge, and so most fit for thy Honor, as most worthy to be glorified in it, and from it, in all manner employments, that the industrie of man may and doth atchieue vnto. But (ô Lord) what is it, destitute of thy grace? euen an engine of inuentions for sinne and wickednes. Therefore (ô my God) I humbly craue at thy hands, thy grace and bounteous fauour, for the guiding of my wit and studies, as in all other matters of any good consequence, so especially in this function of teaching whereunto thou hast appointed me, that howsoeuer, I shall be therein busied and employed for the time of the continuance thereof, and for the good of them whom thou hast committed to my charge, (which is thy goodness also) I may chiefly about all referre the same in the whole course of this function, to the setting forth of thy praise and glory, in the profiting my Schollers witts in all good knowledge, as well of vertue, as of literature; wherein cause me to haue a zealous care, faithfully to discharge the trust reposed in me for the same, according to thy blessed will. So shall I neuer faile, (being enabled by thee) to attaine vnto the full view of that end, and it to make the very center and place of al my endeauors, in which they are to repose themselves wholly. Wherefore this is my humble request vnto thee, ô most merciful God, that

that my whole meditations, whether teaching, or not, at home, and abroad, may be fixed and settled in the study of the said end, so that all the powres and faculties of my Soule, witt Reason, and vnderstanding, be working in chiefe for the aduancing of thy most glorious name. Wherefore make me alwaies to haue a religious Conscience in al my Actions, that in them thou mayest be glorified through Christ thy Sonne, and our onely Sauour, for whose sake onely, I craue these mercies at thy hands, giuing thee all praise and glory in him, for euer and euer. *Amen.*

36. *A Prayer of one that is afflicted in conscience for Sinne.*

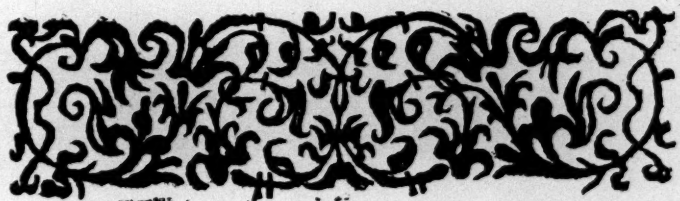
Most mercifull God, I forlorne wretch (afflicted in conscience, for feare of thy iudgements vpon my sinnes,) with bended knees, teares vnfained, a sorrowfull Spirit, a heauy heart, and of my selfe altogether vnworthy the least of thy blessings, doe come vnto thee in the name of Iesus Christ thy deare Sonne, crauing succour and mercy.

*Hose. 2.
ver. 23.*

Lord, thou hast promised in thy word, by the mouth of thy Propther *Hose*, That thou wouldest haue mercy on him that could finde no mercy. Let it light vpon me; Let the power of thy Sonnes passion, defeate all the deuises of the Diuell against me. O Lord heare me speedily, least I faint vnder this burden, for my spirit is wearie of this bondage; My Conscience is clogged, when I behold the bloody wounds of my Soule; The voyce of ioy and mirth is gone from me, I am deeply plunged in discomfort; I pray thee therefore to send the comfort of thy holy Spirit into my heart, to strengthen my faith, that I be not ouercome with heauinesse; Forgiue me my Sinnes, which are the ground of all this woe, and let them neuer come vnto iudgement; Sanctifie

Sanctifie vnto me all good meanes to seeke reliefe, as Prayer, conference, Reading and hearing of thy holy word; Mitigate my vexation; Increase faith; Establish Hope; Graunt Patience; Keepe me from Dispaire; and suffer me not to be tempted aboue my strength; Looke vpon my humble and contrite Heart, for I mourne all day long, and am like vnto him that is at the point of death; Lord comfort me, spare me; and reuiue me; Though my Heart condemne me, yet doe thou acquit me, release me of this guilt of sinne, say vnto my soule, I am thy saluation; So shalt thou open my mouth, & I shall sing vnto thee a Song of Thanksgiuing, for thou art my God, my Lord, and my Redeemer; Therefore hearken Lord vnto my Prayer, and graunt my requests for Iesus Christs sake. *Amen.*

Prayers





*Prayers Intercessorie, or of Intercession,
wherein we are become humble Petitioners
unto God in Christs Name, for others of all de-
grees, after S. Pauls Rule, Pray
for all men.*

Such are these which followe.

1. *A Prayer for the state of the
whole Church.*

(a) *John. 20.
ver. 17.
Dent. 32.
ver. 6.*

Most deare (a) father, in our Lord and Saviour Iesus Christ, vouchsafe to blesse and preserue all those for whom thou wouldest we should pray, namely our King; defend vs with thy mightie power from thine and his enemies; Giue him a stayed confidence in thy defence, many ioyfull daies to raigne over vs; And a zealous care to further thy word, in true Discipline. To this end, endue his Counsaile with thy grace; Direct them with thy holy Spirit, that by all godly policie they may maintaine his safetie; Frame their harts to execute iustice without parcialitie; And giue them, will, Ableness, and Courage, to cut off the secret and open enemies of thy truth, to the aduancement of thy glory, and quiet of this thy Church and Common-wealth. Rise vp (ô Lord) and defend thy seruants, wheresoeuer afflicted for the testimony of thy truth; Confound the aduersaries thereof; throw them downe, and let them never rise vp any more. Instruct thy Ministers and them with thy grace, and giue them, both knowledge, will, and bouldnes, to teach thy truth, as well by word, exhortation, and doctrine,

as in *Life, Conuersation, and godly behauiour*. blesse and keepe all thy *children* (ô Lord) wherefoeuer they remaine, of what estate, condition, or calling soeuer they be of. And graunt amongst vs, such a mortall *consent in true religion*, that we may be ready and willing to helpe one another, as thou hast commaunded. Graunt reformation to sinners; Be patient (ô Lord) and pleased with vs in *Christ thy Sonne*; and lay not the *punishment and Plagues* vpon this thy *Land*, which our *Sinnes* haue deserued; But call vs home vnto thee in *heartie repentance*; and make vs all partakers of thy *blessings*; that when thy *Sonne Christ Iesus* shall come to *Iudgement*, we may with ioy meete him in the Clouds, and from thenceforth accompany him in his *heauenly kingdome*, for euermore. *Amen.*

2. A Prayer for the King.

Thou mightie *Iehoua*, whose (a) habitation is in the *highest heauens*, who *rulest all things*, euery where, by that same *wisdome*, by which thou didst first *create them*; euen thou, the *Lord of all Lords*, exalted farre aboue the (b) *Princes of the Earth*, who haue no *power, rule, nor authoritie*, but what is *giuen them from thee*. For by thee *Kings reigne*, and *Princes rule*. Forasmuch, as thou hast commaunded by thy *Apostle Paul*, that we *shal make* (c) *intercessions for Kings*, as being a thing, *good, and acceptable in thy sight*: I am bould vpon this warrant to appeare before thy *Throne of grace*, and to present thee with a *prayer, and supplication*, in the behalfe of my most dread *Soueraigne*, and *Leige Lord, King Iames*, for whom, I thy seruant, his most loyall, and faithfull subiect, by thy *appoyntment*, doe most humbly supplicate, that seeing thou hast chosen him (as thou hadst appointed it lôg before) to be now a (d) *king to vs thy people*, and a *Iudge of thy Sonnes, and Daughters*, and he knowing, that the *Throne* (e) on which he sitteth as *King*, in thy

(a) 1. King.
8. ver. 30.

39. 43. 49.
(b) Wisd. 6.
ver. 3.

Roma. 13.
ver. 1.

Pro. 8. ver.
15. & 16.

(c) 1. Tim. 2.
ver. 1. 2. & 3

(d) Wisd. 9.
ver. 7.

(e) 2. Chro.
9. ver. 8.

thy stead, is thy *Throne*; may be illuminated with *thy spirit* of understanding, & all princely knowledge from above, fully replenished with that (f) *wisedome* which sitteth by thy *Throane*; To doe according to equitie, and *righteousnes*, and to execute iudgement with an *upright heart*. For he thus enabled by thee, shall knowe how to goe out (g) and in among thy people, whom he is to iudge, being now in the midst of them. Kindle therefore in his Heart (which is in thy hands, as the (h) *Rulers of waters*) a true and constant zeale of all godlines, which may argue in him, a sound and perfect knowledge of thy *heavenly will*; that so principally, and above all things, seeking and procuring the aduancement of thy *Glory*; he may be vnto thy People a (i) *Nursing father*, to defend, maintaine, and preferue thy *Church*, against all enemies, *forraine, domesticall, open, or secret*, which treacherously seeke to disturbe the peace of it, and of his Kingdomes. For the better maintenance whereof, as also for establishing a common tranquillitie in his state politique in thy feare, giue him the wise heart of *Moses thy seruant*, to obey the godly Counsell of sonne *Iethro*, (k) cause him to prouide *Ministers* vnder him, such as are men of 21. *courage*; 1. *fearing thee, his, and their good*; 2. *dealing truly*; 3. *hating couetousnes*. And graunt, O Lord, that these be ordeined, and constituted *Magistrates* vnder him, for his ease; (For who is 18. *able to ouercome such a people alone*, as *Iethro* speaketh there?) may be as his *Eares, Eyes, and hands*, to see, & looke cleerly into all parts of his kingdome, with a *sincere & single sight*; heare the causes, & controuersies of his people, with an *eare of Wisedome & understanding*; deale *righteously* in all matters betweene euery man, and his *Brother*, and the *Stranger* that is with him, without respect of person, and feare of any mans face, as *Moses* speaketh. O Lord, heare mee, praying vnto thee, for my King, out of a loyall heart. And thou (O Lord) thus blessing our King, with wise and discrete

Mini-

Ministers, who discerning betweene good, and bad, will iudge, thine, and his people according to equitie, euery one walking in his severall function before thee in singlenes of heart, (for all (l) iudgement is thine,) thou shalt be vnto him a mightie God against his Enemies, as thou hast bin, to breake their Counsels, and to frustrate all their wicked enterprises at all times. Therefore (ô Lord) heare me, thus praying vnto thee, for my King, out of a most loyall Hart, Stablish his kingdome, and settle his Throane in his posteritie, that it may endure, as the daies of Heauen; O, Loose not his Coller, neither girde his Loynes with a Girale, that wisdome beneuer taken from him, nor his honor abated by any subiection vnder his enemies: yea rather, (he endeouoring by all his counsailes, studies, and Actions, to keepe his people in obedience vnto thy will, by the spirituall sword of thy heauēly word (which teacheth the same) may haue thee his sure Towre, and Rocke of defence; his (n) secret place to preserue him from all trouble; to secure him in all times of any daunger extended against him, howsoeuer then, by the Temporall Sword also of his Crowne and dignitie, (when occasion requireth that it must be vsed,) thou specially guiding, and assing him therein. For it is thou onely that must stand vp for his helpe. Therefore doe thou lay (o) hand vpon the Shield, and Buckler; Assure him of thy present powre to defend him; (p) Say vnto his soule, I am thy saluation; I will send vpon thine enemies the (q) Spirit of giddines, to confound all their treacherous enterprizes, and to bring their densēs to nought. For they shall be as Chaffe before the winde, and my Angel shall scatter them. Thus let thine, and his enemies, be dealt withall; that they may knowe thee to be his God, in feare. That his Rule and gouernement may giue peace to thy Church in thee; and his people thereby religiously disciplned vnto obedience with all humilitie towards his Maestie, for thy sake, may willingly and readily performe the mutuall offices of Christian loue,

(l) Act. 10.
ver. 42.
2. Timo.
ver. 1.

Ioh. 12.
ver. 18.

(n) Psal. 32.
ver. 7.

Psal. 35.
ver. 2.

(p) Psal. 35.
ver. 3.

(q) Is. 19.
ver. 14.

(r) Psal. 35.
ver. 5.

(s) *Isa. 9.*
ver. 7.
Luk. 1.
ver. 33.

loue, and charitie to each other. So shalt thou blesse his kingdome here on earth, and afterward take him vp to thee in heauen, there to raigne with thee in that thy kingdome which (s) neuer hath ending, but endureth for euer. This doe thou graunt vnto him, for thy Christ sake, *Amen.*

3 A Prayer for the Queene.

(a) *1. Corin.*
8. ver. 6.

O Lord God, our onely (a) God, and Father, thou didst open my mouth, and I prayed vnto thee for our dread Soueraigne thine Anoynted, Iames, our King; Be pleased I beseech thee, to vntie my Tongue now also, to vtter a prayer vnto thee for our Queene his wife. I confesse I am of all men most vnworthy to intercede for her, being a person of Princely Maiestie, neither, doe I presume: But to witnes my loyaltie towards her, as may be acceptable to thee. I craue, and humbly intreat thee, that thou wilt blesse her, with all thy heavenly graces, such in speciall, as best besitting her personage, may llo testifie the loue, and care, thou hadst of thy glory to be aduanced by him, when first thou didst call her to this high state, of an eminent and most illustrious dignitie aboue others here with vs of her sexe. Graunt, I beseech thee, that as thou hast made her a Mother of Children for a posteritie, to sit vpon the throane of our King hereafter, so as she in a manner may be said to be a true (b) Sarah, whom thou didst blesse to be a Mother of Nations, and Kings, and for this, it being a meanes to continue a succession for the peace of thy Chuech, here amongst vs, I doe thee most humbly thanke: So, forasmuch as thou hast promised by the mouth of thy Prophet *Isaiah*, that *Queenes shall be Nurses to thy people*, begotten by the mortall seede of thy word, she being the Queene to our King, who is to vs a Nurcing father, may likewise in a mutuall consent of one and the same thy religion

(b) *Gen: 17.*
ver. 15. 16.

(c) *Isaiah.*
Isaiah. 49.
ver. 23.

ligion here established amongst vs, employ all her *endeavour, power, and authoritie* for her part, to the preservation of the *peace of Israel*; which is, in the person of a *Queene*, to be a *carefull Nurse of thy Church*. For this cause, inspire her *minde* from above, Direct and guide her *will*, that she may *serue thee, in feare of thy Maestie*, who hast the (d) *Hearts of Kings*, yea of *Queenes* also, as the *Riuers of waters*, to turne them as thou pleasest. Lighten her *Minde* and *understanding*, with the *true knowledge* of thy will, that hauing first receiued a *sanctified apprehension* thereof, by instruction from thy *Spirit*, she may *resolutely persist*, in the *profession* of it, and so liuing in thy *feare*, may die in thy *loue*, to liue in thy *glory*, with thy *Saints* for euermore, in *Heauen*. Amen.

(d) *Prou.*
21. *ver. 1.*

4. A Prayer for the Prince.

O God of our Fathers, and Lord of mercies, thou hast manifested thy great and louing kindnesse, vnto thy Seruant *Iames*, our King. by placing him first in this thy *Throne* here among vs in *England*, which together with other kingdomes, and dominions, are fallen vnto him, and his posteritie, by *lawfull Title*, and in the same hast hitherto preserved him, and his people, miraculously, from many daungers, (which otherwise must needs haue lighted vpon vs,) wherein we acknowledge with thanksgiuing, thee onely to be our *great Deliuerer*.) And yet among the greatest of thy great and vnspokeable mercies, this is not the least, as lesse worthie to be remembered of vs, euen with *hymnes* of praises gratulatorie, that thou hast blessed his Loynes, with a *Sonne*, to sit vpon his *Fathers Throne*, in the Time which thou shalt appoint for the same.

(a) *Exod. 3.*
ver. 6.

(b) *Rom. 15.*
ver. 5.
2. Cor. 1.
ver. 3.

For whom, we all, his *true hearted Subiects*, I say, (as many, as sincerely wish well to thy *Israel*,) doe heartily

pray for his *Royall welfare in thee*, and by thee to be vp-
helde, and maintained in his *seede* also for euer, as long
as the *Sunne and Moone* endureth.

(c) 2. Sam. 7.
ver. 12.

(d) 1. Kin. 8.
ver. 20.

(e) 1. Kin. 2.
ver 4.

(f) Matth.
19. ver. 17.

(g) Psal. 20.
ver. 116.

Art not thou the same *God* now in these our daies,
to this our *King James*, touching the establishing his
Son, *Prince Charles* in his *Kingdomes*, as thou wast vnto
Dauid concerning his *Sonne Salomon*, in the former
time? saying then vnto him, (c) *When thy daies be ful-*
filled, I will set vp thy seede after thee, which shall procede
out of thy Body, and will stablish his Kingdome.

And was not that thy (d) word made good, & con-
firmed in *Salomon*, when thou didst raise him vp in the
Roome of *Dauid* his father, to sit on the *Throne of Israel*?
O *Lord*, it is confessed, that thy *mercies*, and *louing kind-*
nesses towards thy *Children*, are manifested also in their
posteritie, extended euen to the third, and fourth gene-
ration of them that *Love thee*, and *feare thy Maiestie*; For
so hath *Dauid thy seruant* testified of thy promised
word vnto himselfe, in that his *Fatherly charge* to his
Sonne Salomon (when he was now going the way of all
the Earth) to *walke before thee in truth* with all his *heart*,
and *Soule*, that he should not (e) *want one of his posteritie*
upon the *Throne of Israel*.

Now therefore (o our *God* (f) *and onely God*,) I the
most vnworthy of thy *Seruants*, yet thy *seruant*, doe pray
thee in the name of *Christ thy Sonne*, my *Intercessor* and
Mediator, that thou be pleased out of thy *mercy* to-
wards our *King and his people*, which profess thy *Name*,
for the better securing thy *Christian peace* here a-
mongst vs, to *blesse the life* of our *Prince Charles*, with
length of daies, in *much health*, and *great prosperitie* after
thy will, to continue them, and fill vp a iust measure
vnder thy *protection*, against all *Malignant*, and *Treache-*
rous Enemies. O *Lord*, thou who art the *God of* (g) *Ia-*
cob, heare him from thy *Sanctuarie*, by the *mightie helpe*
of thy *right hand*; That we may reioyce in thy *Saluation*,
for

for in it consisteth the hope of our *welfare*, and all the strength of our *felicite* is by it made good vnto vs from thee, whose (h) *Right hand shall find out his and thine Enemies*, euen all such, as hate him, for thee.

(h) *Psal. 21.*
ver. 8.

We confesse our sinnes before thy *Throne of mercy*, we say, they be as the *Starres of heauen*, and as the *Sands of the Sea*, infinite, and innumerable: yet not for number so many, as for *mightines* insupportable, and they call for thy *vengeance*; Notwithstanding, ô Lord, Let them not be punished in our *King and his issue*; but rather in our *selues*, and in our *Children*, who deserue the same.

Blesse both him and them; Blesse our *Prince* with all thy *heauenly graces*, with a *sanctified feare of thy Maiestie*, by which his hopes for the *succession of his fathers dominions*, after the fulnes of time, may be confirmed, and accomplished vnto him, and his, for euer, during the age of this world, by such meanes as thou hast ordained for it.

Be thou in these his tender yeares, his *Shepherd*, that thy (i) *louing kindnesse and mercy* may follow him, all the daies of his Life, and he remaine for euer in thy house, to the end he may knowe thy feare, and true seruing of thee, to be his best assured felicitie, and onely happines, and so continue in it for euer; So shalt thou giue him his (k) *harts desire*, and not denie him at any time the request of his lippes. Yea, thou wilt preuent him with *liberall blessings*, and set a *Crowne of pure gold* vpon his head. Therefore wilt thou giue him a long Life, euen for euer, and euer.

(i) *Psal. 23.*
ver. 6.

(k) *Psal. 21.*
ver. 2.
ver. 3.
ver. 4.
ver. 5.
ver. 6.
ver. 7.

Thou shalt make his glory great in thy *saluation*. Honor and worship shalt thou lay vpon him; Thou shalt set him, as a *Blessing for euer*, to be a perpetuall example of thy fauour, for thou shalt make him glad with the ioy of thy countenance; and why? Because the King trusteth in thee, ô Lord, so as in thy mercy, ô most high, he shall not miscarie, for thou shalt destroy all his *Enemies* in time of thine Anger, and in thy wrath consume them.

Graunt this (ô good Lord,) for thy *Christs* sake, that thou maiest *be exalted in thy strength*; and we sing, and praise thy power, which is *onely thine*, and to be magnified in thy *Chilâren*, for euer, *Amen*.

5. *A Prayer for Fredericke, Prince Elector Palatine; and the Ladie Elizabeth his wife.*

(a) 2. Cor. 1.
ver. 3.

WHo am I ô Lord, that thou shouldest herare me? And what can be my *worthines*, that I should dare, now againe, to *intercede by prayer*, before thee? I confesse, it is of thy *free mercy*, that thou *hearest*, and not of any *worthines in me*, praying. And in this name, that thou art—(a) *the father of all mercies in Christ*, I pray and beseech thee, to behold from aboue, with thy *Eye of pittie*, Fredericke, whom thou hast created *Prince Elector Palatine*, and *Lady Elizabeth* our Kings daughter, by thy ordinance coupled together man and wife, and so made one *flesh*.

(b) Gen. 1.
ver. 28.
& 9. ver. 1
(c) Psal.
128. ver. 3.

Forasmuch then, as thou hast so appointed it, and the (b) end also of *Matrimonie*, to be for the propagation of *Seede*; and that thy *fauour* in no outward thing more appeareth, then in the *encrease of Children*, Let his (c) *wife* be as the *fruitfull Vine*, on the side of his house; And his *Chilâre* like the *Oliue Plants* round about his *Table*. Bless them (ô Lord,) euen with this *Temporall fauour*, because of the *Spiritual blessings*, which thou hast made to thy *Church*, whereof they are, and their people, to professe thy name, after thy word.

Let thy power, and *wisedome*, ouershadow them, O thou *most Highe*; Thy *heauenly grace*, lighten, and preserue them, in thy *Loue*; that they also may gouerne their subiects, in the *Truth of thy faith*; In *mutuall Charitie*; and so haue them alwaies, obedient to all *Loyaltie in thee*, for thy sake. Prolong the daies of their *life*, with *many yeares*, to see their *Childrens Children*, if it be thy

thy will. Let them enioy, *Health, Wealth, Peace* and *Prosperitie* of all things; That they, liuing in thy *fear*, to set foorth thy *glory*, and *worship*, here on earth, may after this *temporall euer dying life*, be translated from hence, into thy *kingdome*, to *liue there, with thee*, for euer and euer, world without end. *Amen.*

6. *A Prayer for the Cleargie.*

WE humbly craue at thy hands, most mercifull father, in the name of thy beloued son, Iesus Christ, that thou wouldest be pleased, to vouchsafe, to cloathe the ministers of thy word, with righteousness, wheresoeuer dispersed; And to this end, powre out thy spirit of wisdome, and vnderstanding vpon them, that they may knowe the misteries of thy holy word; Giue them the gift of vtterance, that they may set foorth the abundant riches of thy Gospell; write thy lawes in their hearts, and thy testimonies in their Bowels, that they may leade thy people into all truth, and rule thy Church with discretion; make them good workemen; Faithfull Shepheards; and wise builders; that they may mend vp the broken walles of *Ierusalem*; Feede the flockes of thy sheepe, with the bread, and water of Life; Husband thy Vineyard, and dresse it, in due season; Repaire thy holy sanctuarie, bring in the vessells dedicated to the seruice of the Lord; And finally, shine, with such lihg^t, of holy and pure conuersation before men, as that they may edifie no lesse, by example of life, then by instruction of teaching, to the intent, that men beholding their modestie, meeknesse, sufferance, patience, and other vertues, wherewith thou hast endowed them, to the benefit of thy Church, may be wonne, to thy Gospell, and so, to the amendment of their liues, by the holines of their conuersation. Graunt this, (ô Father,) for thy Son Christ Iesus sake. *Amen.*

7. A Prayer for the highe Court
of Parliament.

Reuel. 1.

ver. 8.

(a) *Prou.* 8.

ver. 14.

ver. 15.

(b) *Wisd.* 9.

ver 4.

(c) *1. King.* 3

ver. 9.

(d) ver. 12.

O Eternall God, (a) who hast Counsell, and wisdom, and vnderstanding, and strength; by whom Princes rule, and the Nobles: And who doest cause the Iudges of the Earth, to walke in the middest of the pathes of Iudgement; (For there is no true Iustice, or Iudgement, that is not directed by thy wisdom.) Behold from aboue, our King and Nobles, and the whole state of the Kingdome, assembled together in Counsell, for the decreeing of matters, principally appertaining to thy holy worship, and next for the constituting politicall orders and lawes, for the good of our Realme. Behold them I beseech thee, with a fauourable and gracious Eye; Send downe vpon our King, that wisdom which sitteth by thy Throne; (b) Giue him thy seruant, a wise and vnderstanding Heart, (c) as thou gauest to thy seruant (d) *Salomon*, to discerne betweene good and bad, that he may knowe how to goe out and in among his people, euen to behaue himselfe wisely in this his charge of Ruling. And to our Nobles, both the Spirituall, and Temporall, and the rest representing the whole Comminaltie of the Realme; Graunt dexteritie of Counsell; Faithfulnes of Hearts; willingnes and readinesse of mindes to vnderstand, first, what is meete to come into present consultation; Then, to decree and set downe with full consent, faithfully, and readily, what is, and shall be concluded and determined, by nature and deliberate counsell; That addressing all their Consultations to the aduancement of thy glory in Chiefe, and the good of this thy Christian Common-wealth, may so settle, by godly and politicke Lawes, a state of gouernment among vs, as that we may haue a Common-wealth establi-

established, by a religious feare of thy name, and continually guided, protected, and preserved, by true wisdom, Christian policie, and faithfull loyaltie, from all manner disorders of impietie, and leaud practises, in peace and tranquillitie, (the strength of thy Arme, and power of thy holy Spirit, alwaies assisting the same) in Christ Iesus our Lord. To whom with thee and the holy Ghost, one immortall and onely wise God, be praise and glory, for euer and euer. *Amen.*

2. *A Prayer of the Church, in the behalfe
of the faithfull brethren, that are
persecuted for the truth sake.*

○ (a) Mercifull father, who neuer doest (b) forsake such as put their trust in thee; Stretch forth thy mightie Arme, to the defence of our brethren, greeuously tormented in sundrie places by the public enemy for thy truth sake: who in their extreame necessitie, crie vnto thee for comfort. Giue them patience to attend thy good pleasure; preserve and defend the Vine which thy right hand hath planted. Looke downe vpon them with thy pittifull Eye, and with speede let them feele reliefe, that all nations beholding thy mightie power, may glorifie thy holy name, for euer and euer. *Amen.*

(a) *Rom. 15.*
ver. 5.

2. *Corin. 19.*
ver. 3.

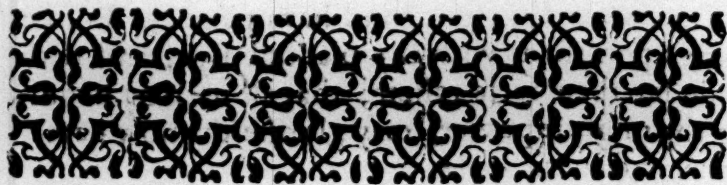
(b) *Psal. 9.*
ver. 10.
Psal. 37. 28.

A Prayer

10. *A Prayer for our brethren that are
in aduersitie.*

Most gracious God, we beseech thee to looke vpon the aduersitie of our poore brethren; relieue their necessities, and rid them out of their miseries, that they may the more quietly set their mindes vpon thee (if in thy wisdom thou shalt see it expedient,) otherwise giue them patience, with constant mindes, and willing hearts, thanketully to beare this thy fatherly visitatiō without grudging or repining against thee, humbly submitting themselues vnto thy diuine pleasure, with full assurance, that in the end thou wilt bring them vnto thy euerlasting rest, there to remaine with thee world without end. *Amen.*

A Prayer





*A prayer of intercession for the right honorable
the Lord Maior, the Sheriffs, the Aldermen his
Brethren, and Cominialtie of the Citie of London.*



Heauēly Father, the all-sufficient and
euer living God, we thy Seruants and
Chidren in Christ, acknowledging
in heart that Truth of thy worde,
that telleth vs, *The Powers that bee,*
all whatsoeuer, to be ordained of thee
only (for that there is no Power, but
of thee,) doe with the mouth accor-
dingly confesse, thee ô Lord who art the *verie Author*)
to bee also the *sole Preseruer* of all Orders, and States
Politique where-soeuer, ruled, and gouerned with
good *Discipline*, wholesome *Lawes*, and *iust iudgements* in
equitie, by *Magistrates*, as thy *Lieutenants*, appointed
and constituted ouer thy people, for the good of both
Church and *common-wealth*, a verie manifest, and sin-
gular Testimonie of thy *providence* and *presence* among
men, Setting, Establisshing, and vpholding *Authori-
ties*, that they may leade a quiet and peaceable life in all
godlines and honestie. In this acknowledgement and
confession, we giue thy most diuine *Maiestie* our hartie
Thankes (which wee pray thee to accept, as a *sweete*
smelling Sacrifice) beseeching thee further in the name of
thy Christ, for whose sake thou hast promised to heare
and graunt our petitions) that forasmuch, as thou hast
commaunded vs to *make intercessions* for all that are in

Rom: 13.1.

Tim: 2.2.

Iohn: 16.23

1. Tim. 2. 2.

3.

Rom. 13. 5.

Vers. 4.

vers. 2.

vers. 4.

Authoritie, and doest account it for an acceptable service in thy sight; thou wilt bee pleased, to looke downe from thy high Throne of pittie, and mercy. beholding vs from thence with a gracious eye, euen now that we doe supplicate most humbly, for the whole state of thy Citie London, the right honorable the Lord-Mayor of the same, the right worshipfull the Sheriffes, the Aldermen his Bretheren, the Companies, and Societies, with all the Cominalltie thereof, ioynthe, and seuerally. The Lord-Mayor, who is placed in Authoritie, and Rule there cheife, vnder our king, by thy gracious permission and ordinance, wee in these our Prayers comend first and principally vnto thy Almighty protection, most humble intreating, that being in that high place aboue the rest, for their good, so appointed, thou wilt giue him so much the more wisdom, and understanding, that may truly guide, & conduct, both his minde and will, to the true obedience of thy heavenly will, knowing that to be the Squire and Rule of all godly Actions, aboue which his function of Rule and gouernment, is, and ought to be alwaies chiefly conuersant, euen to lay foorth all his paines and industrie, to maintaine by an honest externall discipline, the publique peace and quietnes of the people of all sorts vnder his gouernment, in speciall to countenance vertue, for the encouragement (b) of them that doe well, and are willingly subiect for Conscience sake, because to such, thou hast made him thy Minister for their wealth. Againe, to repress, and beate downe vice for the terrifying and keeping in awe such as doe euill, and are contumacious and stubbornely disobedient therein, resisting thy ordinance, that they may learne to feare the Power of thy Magistrate; whome thou hast made also thy Minister, to take vengeance on him that doth euill: for he beareth not the Swoord, (which thou hast put into his hand) for nought. For this cause instill into his Minde a zealous care of thy Religion, to feare thee o Lord aboue all, for thy feare

feare is the beginning of wisdom. Infuse into him the Spirit of true fortitude and (c) courage, to deale truly in that his place of *Lientenancie*, to execute iudgement therein without (f) respect of persons, neither (g) favouring the poore, nor honouring the Mightie, but (h) hearing the small, as well as the great, to iudge his neighbours iustly, knowing that the *Authoritie* which is committed to him from thee mediately by our king, is for the administering true iustice under him, with moderation and equitie, to the great comfort of every one of his charge; and that hee is accountable both to our King, and to thee, for the same. To our king here in this life, when he shall please to call him to it. To thee the king of kings, in that daie, wherein thou shalt say to him, Give an account of thy *Stewardship*, euen of thy *Mayoralitie*, shalt thou say vnto him, how haue you discharged (i) that, if he haue walked (k) in iustice and spoken righteous things, refusing gaine of oppression, shaking his hands from taking of giftes, he may dwell on high, hauing his Defence the *Munition of Rocks*. O then let thy power and wisdom ouer-shadowe him. Thy diuine and heauenly grace lighten, and preserue him in thy feare. Wee pray also for the whole fraternitie of the *Aldermen his Assistants*, appointed as helpers to him in gouernment, to beare (l) with him the coibrance, charge, and strife of the people, that these in like manner blessed by thee, may bee Men of vnderstanding, and of a knowle godlines and vprightnes, to further by Christian policie the health and welfare of their people. And for all others, as many as be in any office vnder him and them, by what name or title soeuer they bee called, so as they all ioyning together in a mutuall consent, for a godly conformitie in all decencie, and conueniencie, to the establishing a Christian peace with the glorie of thy name, may accordingly endeuor by all the powres, and faculties of their minde and will, the constant maintayning thy religion, in sinceritie and Truth. In which name

Exod: 18.

verf: 21.

Deutr: 1. 17

Leui 19. 15

Deut. 1. 17.

1. Luk. 16. 2

Isaiah: 33

Deutr: 1. 17

cause them, we beseech thee, to countenance, foster, & cherish, the zealous preachers of thy Word, giuing them of their temporall store, for feeding their Soules with thy spirituall foode; which they shall doe the more feelingly & readily, if thou by thy grace shalt make them to knowe, that they bee thy Prophets, and Ministers, whome thou hast sent to reueale thy Arme, to report the glad tydings of peace, and the glad tydings of good things. For by thy word preached, is hearing and by hearing is Faith: without which, commeth no Salvation to man.

(m)

Isai. 53. 1.

Isai. 52. 7.

Rom. 10. 17.

13.

Luk. 3. 10. 11

12. 13. 14.

Prov. 11. 1.

Prov. 20. 23.

O Lorde, bee thou therefore alwayes present among them with thy spirit, that they all may heare willingly, beleene stedfastly, call upon thy Name fervently, and bee saved euerlastingly. So shall they sing to thee in Psalmes, and Hymnes of thanksgiving, and be telling foorth thy praises from day to day. And as wee pray for the Magistrate, and the inferior officers vnder him; so may wee not forget to remember in these our supplications, the whole Communitie of the said Borough, and Citie of London, the Artificers, and Trades-men thereof, who thou hast appointed to liue, euery one in their severall vocations, by their hūdywarke, & Mannell trading, iustly and cōscionable dealing one with another, according to the instruction of Iohn, the Fore-runner of thy CHRIST, giuen by him, to the Publicans, Souldiers, & others of the people in thy Gospell. Imprint therefore in the mindes also of them all, a religious feare to thy Name, that setting it before their eyes alwayes, they may see to walke vprightly in their vocations, not seeking to raise wealth, and to make gaine to themselves, by wrong and extortion, by diuers Weights, for they are abomination to thee, by Deceitfull ballances, for they are not good. Thou hast spoken it, ô Lord, who will also punish it, for thou shalt cause their mouths to be filled with grauell; that thinke it sweete

to feede vpon the breade of deceit and guile. But a perfect Weight pleaseth thee, and they that are vpright in their wayes, are thy delight. Bee therefore mercifull good Lord, we pray thee, to the Artificers and Trades-men of this Citie, assist them euer with thy grace in all their Contracts, that they trust not so much in wrong and Robberie: as to forsake thee for Mammon; to hazard their soules, for lucre and gaine of money by falschood, and lies, which shall rise vp in iudgement against them.

Prou: 11.1.

Prou: 20.23

Leuit: 19.36

Thou speakest out of thy Word vnto them, thus, Thou shalt haue iust Ballances, true Weights, a true Ephah, and a true Hin. I am the Lord.

Dent: 25.13.

Againe, Thou shalt not haue in thy Bagge two manner of weights, a great, and a small: but thou shalt haue a right and iust weight, a perfect and a iust measure shalt thou haue. This is thy word, which must be obeyed: o then open their Eyes, that they may see thee in it: open their Eares, that they may heare thee speaking to them out of it: Giue them Hearts to vnderstand, and willing minds to follow thy Commandements, that their dayes may be lengthened, in this thy Citie, which thou hast giuen them to dwell in; for this is thy blessing, which there thou hast promised for the same: which thou, o our onely Lord, powerfull and mercifull, vouchsafe to them for thy Chr:sts sake.

Psal. 127. 1.

Thy Kingly Prophet Dauid hath saide, Except thou keepe the Citie, the Keeper watcheth in vaine. In these he sheweth, that all States of Common-wealths depend wholly vpon thy protection and sauegarde; admonishing vs thereby, that wee seeke to thee onely for thy watch and ward, not trusting in the helpe of Man: which is but vaine, for without thee, no Citie may stand and long endure, prosper, and flourish. Seeing then all the wisdom of man in it selfe is folly, and all order, seeming well settled by policie, is meere confusion; All power, and strength of weapon, feeble, weake, and easily

frustrated, vnlesse thou doest assist, direct, and blesse, both the one and the other; wee most humbly and reuerently supplicate, euen vpon the *bowing knees* of our hearts, (by which *thou*, art most truly worshipped and serued,) crauing and entreating thee, that *thou* wilt be pleased to attend with thy vigilant eye, ouer this Citie of London, which wee confesse thou hast manie wayes infinitely blessed: (Oh giue them grace also to be thankful to thee for the same:) Thou art their God; Thy Statutes and Ordinances thou hast euen in that very place divulged and published among them, by which they knowe, that they are thy children, and an holy priesthood vnto thee. Thou hast filled them with great mercies, continue them still, and cease not to doe good vnto thine Israel, that they may reioyce in thee their God, and be glad all their dayes of thee, their sure hope, and fortresse, theyr Roocke, and Castle of defence, in whom they may trust, and not be deceyued, for thy (y) truth shall bee theyr Shielde and Buckler. Therefore who so dwelleth in the secret of thee, the most high; shall abide in thy shadowe, o thou the most Almighty, so as they shall not be afraide of the pestilence that walketh in the darknes, nor of the Plague that destroyeth at noone-day, because thou couerest them vnder thy wings, and makest them sure vnder thy Feathers.

(y) Psal: 91.

Verse. 4.

Verse: 1.

vers 6.

Verse: 4.

This is our petition vnto thee o Lorde, for this thy Citie London, that thy Religion, as it is there made knowne by the free passage of thy Gospell, and professed publickely of the chiefe, may of all alike bee embraced, for that saluation is alike appertaining vnto all, that so the fruits of a true well instructed faith, redounding and appearing in theyr life, thy Name may be glorified among them: euery one labouring according to the measure of his Faith, vouchsafed him from thy Spirit, to performe daily his vnes vnto thee, in sinceritie and truth. This chiefly o Lorde, for first, let thy Kingdome

come

come among them, that thou maist rule in their hearts by thy holy Ghost, which lighteth into all truth, guiding, and directing their Thoughts whollie vnto thee. For thy (z) Word is a lanterne to our feete, & a light vnto our paths; that wee swaue not at any time from thy Commandments; which, through the illumination of thy Spirit, teacheth vs that perfect obedience to thy will, that thou requirest at our hands. Giue, o Lord, that thou commaundest, and command what thou wilt: For thou teachest the way of thy statutes; Thou givest understanding in thy Law; Thou directest in the path of thy commandments. O then quicken thou vs in thy righteousness. Thus wee shall knowe thy will, thus we shall obey thy will. For what else is thy will, but the euident rule, and gouernment of thy Spirit in vs, that thy kingdome may wholly possesse our hearts, to (a) crucifie and subdue the corrupt, and lustfull affections of the flesh vnto it: so as wee fearing thy Iudgements, (who art the God, taking reuengement of our wickednes,) may yet loue thy mercyes, who art the Father, not (b) dealing with vs according to our sinnes, nor rewarding vs according to our iniquities. Giue this grace to thy Children, Inhabitants of this Citie, that acknowledge thee to be theyr God in feare, and their Father in loue. So shall they resist vnto all men, thy rule in themselves, by the fruits of the spirit (y) in (which we live in all holines) through humilitie in conuersation; stedfastnes in Faith; modestie in words; vprightnes in deedes; mercy in works; discipline in manners; Patience in wrongs; giuing place vnto wrath; hauing peace if it bee possible with all men: and holynes, without which, no man shall see thee, our God and God. Heare vs therefore, o thou the onely Father of true pittie and louing kindnes. Giue care vnto vs, and harken to the voyce of our supplications, interceding by thy permission, in the name of Christ, for this Citie: powre out all thy mercies vpon it. Let the Magistrates bee thy true keepers of godly Discipline in it, seeking the quiet

(z) Psa: 119
Vers: 105.

Vers: 33.
Vers: 34.

Vers: 40.

(a) Gala: ch:
5. vers: 24.

(b) Psa: 103
Vers: 10.

(c) Galat: 25

Rom. ch. 12.
ver: 18. 19.

Hebr: ch. 12
vers: 14.

Deut: ch. 1.
vers: 16. 17

*quiet of theyr subiects; hearing all controuersies betweene
 in, and his brother, iudging them right consly, punishing
 according to law, malefactors, and disturbers of the
 publike peace, for the defence of the Innocents, a-
 gainst oppression and wrong. Let the Preachers of
 thy word publish sound and good doctrine, least be-
 ing not well seasoned according to truth, it be reiec-
 ted as vaine, for they are the Salt of the earth, so shall
 euery one bee Salted with Fire, as thy CHRIST
 hath saide: euen purged from all filthinesse, that they
 beeing consecrated vnto thee, in thought, word, and
 dedde, may be examples in life, of the Truth of that
 doctrine they teach to edifie withall: For they are
 the light of the world; and as a Candle lighted, is to
 giue light to all in the house, so shall men seeing their
 good works, glorifie thee our Father which art in hea-
 uen. Yea, and being themselues followers of them, in
 sanctitie, and honestie of life and conuersation, shall
 also become examples of godlines and true charitie,
 euery one to teach other, for the praising and glori-
 fying thy Name. Thus, and thus, ô LORD, and e-
 uery way, as it pleaseth thee, blesse London; let thy
 fauourable countenance shine vpon it alwayes, if it
 be thy will. Establish among the Inhabitants there,
 concord and vnitie, in religion & manners; that they
 liuing in mutuall loue, and charitie, by thy speciall
 grace, it may be as Ierusalem, a holy Citie, compact
 together in it selfe: enuironed round about with thy
 benediction, hauing peace within the wails, and pro-
 speritie within the Pallaces. Let the corners of their
 houses bee filled with all manner of Store, through
 the great abundance of thy blessings. Let there be
 no decay, no annoyance by enemies, or complaining
 in their streetes. Suffer no euill to annoy them, or to
 breed any empeachment of their blessed repose, and
 securitie in thee, because thou ô Lord, art their God.*

To

To thee therefore let all honor, power, dominion, and Maiestie be ascribed alwayes, for thou shalt put a *song* of praise and thanksgiuing into their mouthes, who hast done so mightie fauours to them, & others shall declare the same, and say, Loe, thus are the people blessed, that feare the Lord, and serue him; who liueth and raigneth a *G O D* powerfull, mightie, and most worthie to be magnified for euer, world without ende. So be it *Amen, Amen.*

A Prayer supplicatorie, for the cause of Religion, against the enemies of the Church,
by force of Armes, or otherwise:
seeking to ouerthrow it.



Blessed be thou, o Lord, that fightest for *Israel*, the God of Hosts, who art the mightie Lorde, the Lord our Iudge, and the Lorde our King; Beholde vs with a fauourable, and fatherly Eye, and bow down thy most gracions care to hearken vnto our prayers, which we doe now present, and offer vnto thee, in the *Name* of thy Sonne *Christ*. O Lord for his sake, forgie vs our sinnes: for we confesse them vnto thee; let them not come into thy sight, to reiect vs from thy presence, now praying to thee, for thy Church. Thou takest delight to dwell among thy children, who by the Spirit of thy Sonne crie boldly in their hearts, *Abt. Father*; And art well pleased, when they pray, and praise thee in the great Congregation, where thy name is called vpon daily; we confesse thy fauours manifold in thy singular benefites towards vs, to bee infinitely great; yea, so many iust occasions to vs, of

*Isa. 35.
21.22*

glorifying the name of thee, the powerfull Lorde *IEHOVAH*; But wee are ashamed of our insufficiency for desert, when wee beholde our dulnesse of Nature for any true conceite by thought, of the least of them. How then may wee worthilie glorifie thee in thy fauours, being so vnworthie to thinke of them, or by thinking, altogether vnable without thee to conceiue them? Doe thou therefore, *o Lord*, put into our mouthes a new song of praise. So shall our tongues vtter thy righteousness, and praise euery day, euen in *Zion*: where thy dwelling is, and in thine owne Citie, where praise wayteth for thee, *Psalme: 65. 71.* vpon thy holy Mountaine, shall wee thy children sing praises and Thankesgiuing vnto thee, in the Assemblie of thy people, that protest the true worship due to thy most holy Name: *A Name* manifesting thy great power euidently, in defending thy people, and, destroying thine and their enemies. For thou art a *GOD*, knowne in *Iudah*, And hast thy Tabernacle in *Shalem*, where thou *breakest the Arrows of the Bowe, the Shield, the Sword, & the Battell.* We pray thee therefore, be good still vnto *Israel*, and extend thy louing kindnesse towards *Zion*, against which the nations are gathered together, saying: *Zion* shall be condemned, and our eye shall looke vpon *Zion*. Yea Lord, their banding is to lay waste thy habitation, where thy worship is professed, and to laugh at the desolation and ruine of *Zion*: that thy Name may no more bee called vpon there. But strike them with a sudden feare, and astonish them with a destruction, which they looked not for, that they may see, howe they were deceyued of thy thought, which they knew not, and of thy counsells which they vnderstand not, when thou hast gathered thy childrē, as the sheaues in the Barne, thereby causing *Zion* to reioyce, & the daughters of *Iudah* to be glad, because of thy Iudgement. For then shall thy

*Psal: 40. 3.**Psal: 35. 28.**Psal: 74. 2.**Psal: 48. 1.**Psalme: 76.**1. 2. 3.**Micha. 4. 11**Micha. 4. 12**Psal: 48. 12.**Isai. 34. 25.*

thy indignation be vpon the idolatrous Nations, that dishonour thy Name, and thy wrath vpon all theyr Armies, so as the sword shalbe drunken with blood, when it shall come vpon *Edom*, euen vpon the people of thy curse, which pretend holines in outward shew, but are in very deed thine, and our enemies, and accursed of thee. These be as those children of *Edom* spoken of by thy kingly Prophet *Dauid*, which haue conspired with that Babylonian-whore, against thy Church, saying: *Raise it, Raise it, to the foundation thereof*, canst thou heare this and be silenr? Canst thou see, how they persecute thee in thy members, and not reuenge it? O God, hast thou put vs away for euer? Is thy wrath kindled against the sheepe of thy pasture? For loe, the Kings are gathered, and are gone together. Hast not thou brought out of *Egypt* a vine, and planted it with thine owne hand, and caused it to stretch out her branches vnto the Sea, & her boughes vnto the riuer, yea, to spredde themselues ouer all the Seas and riuers, and to couer all the mountains of the earth with the shadowe thereof? Beholde, Lorde, the wilde Boare, with execrable and cursed hereticall doctrine derogatiue to thy worship, hath rushed into it by force, and strength of flesh, and seeke to destroy it quite, that it may bring foerth no fruite vnto thee for euer. It is time o Lord, that thou awake, Arise therefore, shew thy selfe to be the God of them that call vpon thy Name. Let it appeare, that thou art icalous of thy glorie, and louest the Sanctuarie of thy Tabernacle, where thy Name dwelleth. Art not thou the Lorde which raigneth, and is cloathed with Maiestie? and which sittest betweene the *Cherubims*? Art not thou the Lorde strong and mightie, euen the Lord mightie in Battell? O Lord God, the auenger, o God the auenger, shewe thy selfe clearly, that thy enemies may know thee, to be the Iudge of the world,

Psal: 137.7.

Psal: 74.1.

Psal: 48.4.

Psal: 80.8.

11.

10.

13.

Psal 93.1.

Psal: 99.1.

Psal: 14.8.

psalm: 94. 1.

Psal: 35. 1. to take reuengement vpon all that persecute with fire
 and sword thy people, of purpose to turne *Beth-el*, in-
Prou: 21. 30 to *Beth-auen*, euen to pollute thy name, in that place
 of thy holy habitation. Let them knowe thee to be
Psal: 93. 1. that God, who both canst and wilt plead thine owne
 cause, with them that striue with thee: against whom
Psal: 35. 2. no strength of Flesh, nor force of Armes, no worldly
Psal: 74. 3. wisdom, nor pollicie of man may preuaile.
 Vp Lorde, gird thy selfe with strength, lay hand
 vpon the shilde and Buckler, stand vp in our helpe,
 whose hope is in thee onely. Lifte vp thy stroakes,
 that thou mayest for euer destroy euery Enemy that
 doth euill to thy sanctuary. The sound of thy Gos-
Psalms: 19. 3 pell, preached first by thy Apostles, and since by the
 ministers thereof published abroad, is gone forth in-
Isaiah: 53. 1. to all Landes, and there is no Speech nor Language,
 where theyr voyce is not heard, which the Prophet
 calleth thine Arme reuealed; As was manifested in
 that miraculous sudden sound from heauen, *with cle-*
Acts: 2. 2. 3. *uent tongues*, and by thisthy word sincerely administred,
 both in preaching, and in the Sacraments, thou hast
 gathered together thine elect, (collected in the vnitie
 of Faith) of which (being the Cōmunion of thy Saints,
 worshipping thee in true holines (doth consist speci-
 ally thy Church: This is that Church, which is the
Cant: 2. 2. 8 *Sponse* of thy Sonne Christ, and of him preferred a-
 bove all things, being his Loue among the Daugh-
 ters, as is the *Lillie* among the *Thorns*; for whose sake,
 hee came downe from out thy *bosome*, and tooke our
Matthew: 23. 20 nature vpon him, and suffered a most bitter death vpon
 the *Crosse*; Promising also, before his Ascension, to be
 with it to the *consumation of the world*. For this Church,
 which thou hast espoused to thy Sonne vpon the *Crosse*,
 at the very houre of his death (whereof hee therefore
 is the chiefe head) we the sonnes of thee our Father,
 and disciples of that thy Sonne Christ, our Master and

Teacher, doe appeare now before thee in supplications, most humbly beseeching thee, to cast thy gracious pitifull eyes vpon her, many wayes afflicted and oppressed. Bee thou a refuge against all her enemies, which haue consulted in heart together, & haue made a league against thee, & thy secret ones; saying, *Come, let vs cut them off from being a Nation, that the name of Israel be no more in remembrance.* See, how they lift vp the head, presuming vpon the multitude of weapons, euen the strength and puissance of their Armies. We know that for the transgressions of thy people, (which worthily deserue all afflictions, and for the Triall also of their Faith, and Loue towards thee, (which by this meanes thou doest make knowne likewise,) thou art many times angrie, and displeased at thy people: for as the Fire is kindled in *Jacob*, and wrath cometh vpon *Israel*, because they believed not in thee, nor did trust in thy helpe. For this cause o Lorde, hast thou abhorred thine owne inheritance, and giuen them ouer into the hands of thine enemies, making them their Lords that hated them: Yet, when thou remembrest thy couenant towards them, thou didst pitie their affliction, & when they sought thee their strength, and thee the most high God, thou calledst back oft-times thy anger; and wouldst not stirre vp thy wrath to destroy them; but because thou wert mercifull, thou forgauest their iniquities, as seeming to be forie, and according to the multitude of thy mercies; to repent thee of the afflictions, *thou hadst brought vpon them.*

Wee also o God, as many as are of the household of faith, being of *Abrahams-seede*, blessed in *Isaack*, are children vnto *Abraham*, to whom appertaineth also the promise made to him, and his posteritie in *Christ*; and by him onely accomplished.

Thou therefore, who are pleased to be called the God of *Abraham*, art our God; vpon whome wee call by

Psal: 83.3.

5.

4.

Psal: 78.21.

22.

Psal: 106.

40.

41.45.

Psal: 78.35.

38.

Iosh: 2.13.

Psal: 2.13.

Rom: 9.7.8.

Galat: 3.7.

Genes: 12.3.

Psal: 80.1.

- Pfal: 95. 7.* faith in Christ onely. Thou art the *Shepherd of Israel*, wee the people of thy pasture, and sheepe of thy hand, by which thou guidest & gouernest vs, as thine owne flocke. Thou our Lord, our light, and saluation, the very Strength of our life: we thy Seruants, resigning our selues wholly vnto thee, & trusting in thy protection. In this most assured hope, wee are confident to say, *Though the earth be mooued*, and the mountaines fall into the middest of the Sea, wee will not feare to be overcome with it. Yea, let the Kings of the earth band themselues, and the Princes assemble together, and pitch an Host, and raise warre against vs, yet will we trust in this, that thou o Lord wilt deliuer vs from our enemies, and giue our faith to the victorie; *Thou breakest the Bowe*, and *snappes the Speare in sunder*; and *burnest the Charriots in the fire*. The *Lorde of Hosts is thy Name*, and by it wilt thou be knowne to be the *God of Iacob*, that wilt be exalted in the earth, euen in this, to shewe thy selfe a present helpe and refuge to thy childre in all their troubles, as witnesseth his own experience here, of the man according to thine owne minde, beloued of thee, saying: *My heart trusted in him, and was helped*. True Lord. For thou hast made him an example to all *thine Elect*, of thy sundry great fauors: causing them in a true acknowledgement therof, to repose their whole trust & confidence in thy helpe, grounded vpon thy promises, which are to them alwayes *Yea*, and *Amen*. Therefore to secure them of their assured, & ready protection at all times, against all that shall dare to trouble them, without *thy will*, thou hast testified thy singuler loue, and watchfull care ouer them, by *thy prophet Zachariah*; saying, *Hee that toucheth you, toucheth the Apple of my eye*, then which nothing is more tender, and deare to Man, as thou knowest o Lorde, which is the cause that *Dauid* thy seruant, desireth to be *kept of thee, as the apple of thine eye*,
from
- Pfal: 27. 1.*
Pfal: 143. 1. 2.
Pfal: 46. 2.
Psalms: 2. 2.
Pfal: 29. 3.
Pfal. 46. 9.
11.
10.
Pfal. 28. 7.
Zachar: 2. 8.
Pfal. 17. 8. 9

from the wicked that oppresse thy Church, figured in his person, which thou hast most mercifully performed, rescuing and deliuering him out of all his dangers. yea, extraordinarily assisting him in battell against the sworne coniured enemies of thy *Israel*, as was manifested in that admirable incounter which he had with the proude vncircumcised *Philistims*, who defied and reuiled thine Hoast, whome by a sling which thou didst direct out of his hand, he smote, that he fell groueling to the ground, and dyed. Well and truly then, hath that thy *Seruant* said, *That thou o Lord*, sauest not with Sword, nor with Speare, for the Battell is thine. It is sufficient to thy Church, & a present succour, to haue thee o Lord to arise onely, for no sooner art thou vp, but thine enemies shall be scattered: They also, that hate thee, shall flie before thee, as thou didst make it manifest that day, in which thou deliueredst the *Philistims* into the hand of *Israel*, by *Jonathan*, and his Armor-bearer onely: for in that day, thou o Lord didst saue *Israel*, who before had hid themselues in Mount *Ephraim*, for feare of the *Philistims*; Here it appeareth true, that *Jonathan* there testified of thy hand, (which is thy power) that it is not hard to thee, to saue with manie or with fewe; yea rather, as *Asa*, the king of *Iudah* confessed in his prayer vnto thee, *It is nothing with thee, to helpe by manie, or by no power*. This spake hee out of a great confidence he had of thy helping hand, whe *Terah* the King of *Ethiopia* came out against him, with an Hoast of ten hundred thousand, and 300. Charrets; For he calling to thee for helpe, had thy helpe presently, in so much as thou didst smite the *Ethiopians*, before *Asa*, and before *Iudah*, and the *Ethiopians* fled, and all their hoast was ouerthrowne, and destroyed before thy Hoast, so that there was no life in them.

The like confidence of thy mighty protection, had also thy seruant *Iudas Maccabeus*, confessed by him in words

Sam: 17. 10.

16. 49. 17.

Psal: 68. 1.

1. Sam: 19. 1.

12. 13.

23. 22.

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Chronic: 14.

11. 9.

12. 13.

1. Maccab: 3
18.

Verse 19.

11. 2.

17.

22.

Micah 4

14. 34.

Micah 7

43.

words of the same sense, saying: *There is no difference before the God of Heaven to deliver by a great multitude, or by a small companie,* and accordingly thou gauest him the like resolution and courage, to fight with a few against a great and strong companie. For as he saide, so he found it true, that the victory of a Battell standeth not in the multitude of an Host, but strength cometh from heaven. First, in fighting with *Apollonius*, next with *Geron*, a prince of the Armie of *Syria*. Then with *Gorgias*, afterwarde with *Lysias*, and lastly, with *Nicanor*: All which came against thy *Israel*, with a cruell, and proude companie to destroy it, but thou didst cast them downe, by the sword of them that loued thee, and fought for thy lawes, and thy sanctuarie. O Lorde, thou the Sauour and onely protector of thy children, shewe thou the light of thy mercie, and let it shine vpon vs; make vs thy *Israel* also, that we may finde fauour in thy sight, in that day, in which we see, and thou best knowest, wee must craue thy heavenly aide, against such as vnder pretence of religion, seeke by force of Armes to ouerthrow thy religion. Look downe from the high Throne of thy Maiestie, see, and iudge betweene them and vs. We call vpon thy name, by the Mediation of thy Sonne Christ, onely; They, by intercession of thy saints. Wee seeke saluation by faith, iustifying in Christ: They, by works of supererogation, as it were, challenging it for the worthynesse of the same; Wee publish thy worde out of thy booke plainly and trulie; They adulterating it, teach the Tradition of men: We exhibit to thy people, thy holy scriptures, laying them open, in a tongue known to them, to be read of all sortes: They in stead of thy Testament, obtrude vnto them Images in Churches, as laye mens bookes to be looked vpon; forbidding them the reading of thy law, but in a language, which they vnderstand not: we adore thee, the God of hea-

uen and earth, in spirite onely, and none other: They communicate that honour to the Saints, contrary to thy expresse word, and command creeping to crosses, falling downe before stockes and stones, to worship them; vsing all hypocriticall gestures in their Pharisaeicall prayers, to get praise of men. We in our church admit 2. Sacraments, as thy Sonne Christ hath instituted: They adde to those, fīue more; yea, & prophanelly wrong those. 2. And as touching that most sacred and holy mystery of our Lord thy sonnes bodie, offered vpon the Crosse, once for all, in a full satisfaction for sinne. They denie it, celebrating for it after their own fantasies, that impious & abhominable Idole, their blasphemous Masse: wherein they will haue Christ to be offered vp daily, making voyd thereby vnto thy children, the fruite and benefite of his death and passion, falsifying by this, the truth of thy word. Wee, as wee haue learned out of thy word, so doe teache, to obey the higher powers, which are thy ordinance, giuing them both feare and honour, euen hearty obedience and reuerēce, as most belonging to them, submitting our selues vnto all manner ordinance of man, for thy sake; They contrarily, not exempt from all legall obedience, to their Kings, and magistrates, their own subiects, if Cleatgie men; but also authorize such, to commit all kind of treasons, whether powdred or vnpowdred, against their Liege Kings, whether by murder, or poyson; and this to be done of any priuate man, their subiect, lawfully as they say at the Popes beck, that Antichristian prophanour of true Christianitie. These are our differences, and many others, in which they are meerey opposite to thy Truth, imitating in their contradictory traducemēts of thy writtē word, the Serpents voyce, saying yea, to thy no, and no, to thy yea, as thou knowest, O Lord, for which they are mortally in hatred at vs, infesting and persecuting thy

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Heb. 9. 26.

Rom. 13. 1.

Pet. 2. 13.

Genes. 3. 4.

Psal. 44.22

members in Christ, either by bloodie Inquisitions, or by open warre, the destroying Sword, and the consuming fire: so as wee may say, Surely for thy sake are wee slaine continually, and are counted as sheepe for the slaughter. How then can wee doe, but pray vnto thee, o our God, in whome wee haue reposed all our hopes, for reliefe, and present succour, against these theyr malicious enterprizes. Powre thy spirit of wisdom and true fortitude, into the hearts of all thy faithfull, who protest, and professe thy Religion both Prince and subiect, to endeuour ioyntlie, and seuerally (vppon occasion,) their best and soundest employments of wit and strength, against the detestable designs of that Babylonian-whore, who hath armed her complices with authoritie, without thee, and contrary to thy will, reuealed in thy word, to raise warre vppon thy children wheresoeuer, because they will not fall away from thee, in a mutuall consent with them against thy truth. Beholde their tyrannicall pride, and theyr deadly hatred towards vs, for this our profession sake, which is, of the sincere halowing thy Name, as thou knowest. This is our prayer, o Lord, that thou be pleased, either to turne theyr heatts, that they may acknowledge their wicked enterprizes, and see how vaine, and dangerous they are, being vndertaken against thee, and so forsake them: Or, if thou hast appointed them vnto iudgement, fill theyr faces with ignominie and shame. Confounde their deuises, frustrate their counsells, and bring their purposes to nought. Let not that great whore of Babylon haue any harbor & resting place to roost within the dominions of thy true Christian Kings; Nay, giue them such vnderstanding of thy zeale, that they may rather persecute, and afflict her with all torments, as she hath deserued: Giue her double according to her works, in as much as she hath glorified herselfe, and liued

Reuel. 18.6.

ued in pleasure, so much then to her torments and sorrow. It is thy expresse word, & it must be thy worke to bring her to confusion, for shee saith in her heart, that she shall see no mourning; And let the Kings of the earth which commit fornication, and liue in pleasure with her, see her ruine, and desolation, and crie ouer her, *Alas, Alas*. Smite the heads of all her Princes, for they are our enemies, and doe say, there is none other but wee: Be thou magnified among them before vs, as thou art sanctified in vs before them; That they may knowe, that there is no other God, but thou onely O Lord, who wilt be exalted in the earth, aboue all kings and potentates, the Lord of Hosts, the God of *Iacob*, the refuge of the people. O Lord, heare the prayer of thy Seruants, according to the blessing of *Aaron* ouer thy people, by the wordes of thine owne mouth, saying; The Lord blesse thee, and keepe thee; The Lord make his face shine vpon thee, and be mercifull vnto thee; The Lorde lifte vp his countenance vpon thee, and giue thee peace. Let this blessing be vpon vs, good Lord, and vpon all them that call vpon thy *N A M E*, wee beseech thee for thy Christs sake. And to thee our God, be all praise, and glorie, and wisdom, and thanks, and honor, and power, and might, for euermore. *Amen*.

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Eccles: 36.

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4.5.

Psal: 46.10

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Eccles: 36.17.1. *Numb*: 6.

24. 25. 2.6.

Reuel: 7.12.

A Prayer

II *A Prayer for a Counsell of Warre.*

VHereas, ô most wise God, thou onely art the true Author and perfitter of all good workes which are begun in thy name, for (a) thou disposest and gournest all things in private families, and preferuest the publike estates of Common wealths, as well in war as peace, And seeing also that nothing can either be well begun, nor be proceeded in, and ended, without good & fit counsell appropriated to ech actiō, (which dependeth vpon occasions, & therefore is wisely to be laid forth by a due consideratiō of circumstances for the same, except it be both entred, and likewise seconded by counsell corresponding to it in particular;) Let it please thee, in Christ, (*) to assist with thy spirit of wisdom, all such as are appointed Colleagues, and associates in counsell for the administering of warlike affaires; Giue them both a quick & ripe wit, to enquire and search out, what is fit and meet to come into their consultations vpon the present; And then a discrete iudgement, to finde & discern, what is most behouefull for effecting the present busines; and lastly, a courage and resolution to execute, what by mature deliberatiō shalbe decreed; And in all their cōsultations, let them specially attend vpon thy feare; knowing, that no counsell can bee administred to preuaile and take effect, which is not guided thereby. For as *Salomon* saith, (b) *I Wisdom dwell with Prudence, and I finde out Knowledge and Counsells.* To this ende illuminate their (c) eyes to behold right, and let their eye liddes direct the way before thee, that they turning neither to their right hand nor the left, for feare; Nor by meanes of corruption, or otherwise seduced from true fealtie, may at all times, boldly and faithfully aduance the present busines, by such counsell as it requireth, to thy glory, in the

O o o

lawfull

Rom. 16.*ver.* 27.*Hebr.* 13.*ves.* 20. 21.(a) *Psal.*127. *ver.* 1.*Ester.* 16.*ver.* 15. 16.*Colos.* 2.*ver.* 3.*Prou.* 21.*ver.* 30.(b) *Prou.* 8.*ver.* 12.(c) *Prou.* 4.*ver.* 25.*ver.* 27.

lawfull managing of those warlike affaires, euen to the conquering of the enemy, without doing wrong and vnnecessary violence against the lawe of Armes. Therefore abandon farre from out their hearts, all false; treacherous, and leaude counsells, which respect only profit, without a due and godly regard of right iustice; Remoue all sinister passions and affections, working by colourable pretences for priuate gaine; or by malice mouing contentious questions, of purpose to interrupt the course of the consultation, by which the cause may be hindred, and strength of Armes weakened, to the great preiudice of the common-wealth. As it shall seeme good to thy heavenly wil, so be pleased I beseech thee, to be present with them at al times, in all their counsels, that no pretences, no particular respects, nor quarrels, may draw them apart into Factions; But concurring in a mutuall consent of opinions, may truly and loyallie aduance the commō cause, by presupposing in their first thoughts, the end of that which is to be presented to the consultation; Also by fitting the best and safest meanes, for the atchieuing the said ende; And lastly, by putting into execution what is determined, with the least charge and losse (if else it cannot be done.) And otherwise, if their Counsels, by the fauourable assistance of thy spirit, shall be furthered to a good and wished successe, let them out of the knowledge of thy feare, say with thanksgiving, (d) *Not vnto vs (ō Lord) Not vnto vs, but vnto thy Name, giue the praise;* For thou only giuest prudēce, and thou only sauest by prudence, whom thou makest wise in thee. Be thou therefore onely glorified, in all the wisdom of men, for thy mercies sake in Christ for euer. *Amen.*

(d) *Psal. 115*
ver. 1.

A Prayer

12 A Prayer for Sea-faring men.

○ Almighty God, who art, the way, the truth, and the life, so as none without thy guidance & conduct, can direct aright his foote-steppes in the paths of true life, much lesse promise to himselfe free & safe passage through so many crooked diuerticles, and by-turnings, in the narrow and craggy waies of this our wearisome pilgrimage, vnles thou sendest thy hand to lead them; Forasmuch as by thy power and wisdom we stand, and are vpheld from falling: thou (ô Lord) who hast made the Sea as well for mans trauel as the land, and to that purpose hast giuen him dominion ouer the waues and deepe floods thereof, to walke vpon them by fit meanes; Be thou a shield of strength; and a buckler of defence against such dangerous and perillous casualties as are most commonly attending vpon Sea-faring men, and the more and sodayn the occasions are for threatening daungers vnto them, the more present be thou pleased at all times, to vouchsafe thy helping powerfull hand, for their protection and deliuerance. Let not the depths preuaile at any time against them, to couer and deuour them: Thy right hand is as well made glorious by mercy in sauing thy people, as by power in destroying thine enemies: This appeared manifest to the children of *Israel*, vnto whom thou madest the (a) waters a wall on the right hand and on the left, and didst cause them to goe on dry ground through the midst of the Sea, when as the (b) Egyptians hoast, were all couered with the waters, returning vpon them, in the same place where *Israel* went dry. In like maner when thy Apostle *Peter*, walking on the waters to meete thy sonne *Iesus*, was feared with a nightie winde, and now readie to sinke, did in that extremitie of danger cry vnto thee for thy help, thou immediatly didst stretch forth thy hand, and caughtest him, and so saued him.

Reuela. 1.
ver. 8.
Ioh. n. 14.
ver. 6.

(a) *Exod. 14.*
ver. 22.

(b) *ver.*
27. 28.

(c) *Mat. 14.*
ver. 29.
30. 31.

(d) Mat. 1.
23. Exo. 15.
ver. 2.
Psal. 81.
ver. 7.

(e) Gene. 11.
ver. 1.
1. Gen. 12.
ver. 10.

(f) Gene. 42.
ver. 3. 25.

(g) Gene. 34.
ver. 5. 6. 7.

(h) ver. the
2. 34.

(i) ver. the
3. & 4.

(d) I confesse thee to be the true God *Immanuel*, because thou art God with vs; For thy name is *Ichouah*, euer constant in thy promises, to all such as call vpon thee in faith; For thou hast said, * *Call vpon mee in the needfull time of trouble, and I wil deliuer thee.* Wee are instructed in thy holy writ, of thy mercifull protection, by land, extended & manifested, vpon whom thou hast bin pleased to vouchsafe thy fatherly care in the same: As vpon (e) *Abraham* with his father *Terah*, and *Lot* and *Sarat*, traueilling by thy appointment, from *Ur* of the *Chaldeans*, into *Canaan*. And whē the famin was sore in that land, that no food was to be had, but in *Egipt* only, didst not thou then extend thy great mercy vpon (f) *Iacob* his sonnes, going downe thither to buy foode from thence; And afterwards likewise, when (g) *Iacob* with all he had, was to depart out of *Canaan* into *Egipt* to dwell there; Didst not thou most graciously, in a (h) vision by night, encourage him to take that Iourney, when thou saidst vnto him, (i) *Feare not, I will goe downe with thee into Egipt? O good Lord, thou wert to Abraham* and this his seed, in their trauijles and peregrination, a solace vpon the way; a comfortable shade in extremitie of heate; a vaile & couering in raine and tempest; a refreshing in their lassitude and wearines; a buckler of defence in time of need; a staffe in all slipperie and dangerous places; and so a very sufficient guide to bring them safely, vnto the place of their appointed rest. It hath bene alwaies thy custome to bee present with thy children in their affaires, to aide and assist them in theyr daungers, and to direct theyr foote-steppes in all theyr waies; yea, and to shewe that thou hast a prouident care continually ouershadowing them, thou doest (as it seemeth conuenient and behoofefull for their good) affoord them the watchfull guard and attendance of thy Angels ouer them;

For

(k) For thou wilt shewe mercy, to whome thou wilt shewe mercy; and hast compassion, on whom thou wilt haue compassion, as thou hast saide; and accordingly didst performe that word vpō *Tobias*, the sonne of *Tobit*, sending him thy Angel (l) *Raphael*, to attend and conduct him in his iourney to *Rags of Media*. (m) for he had a prosperous iourney by *Raphaels* company, and so returned home to his father *Tobit*. And art not thou the same God, all-sufficient euery where, full of Maiestie, power, and strength, alike in all places? And is not the that thy Arme of defence stretched forth at large, as well ouer the Sea, as vpon the Land? Yes Lord, we know that thy pathes are in the water floods, and thy waies found also in the Seas: for thou art the onely Ruler and Governour of the deepe, as thou wert the onely first Founder and maker thereof. For this cause, ô most gracious and Almighty God, and in true acknowledgement of thy infinit power, I thy vnworthy seruant, yet thy seruant, and worke of thy handes, present this my Prayer of intercession vnto thee, in the name of thy sonne Christ, for thy safe conducting and guiding of all Mariners, Saylers, Passengers, and whosoeuer Ride vpon, either Seas, floods, or waters, whether in Shippes, Boates, or any vessells of vecture and carriage. Graunt them a protection against all daungers and casualties of water, if it be thy will, freely and safely to passe whither they are bound by occasion of businesse, and so to returne to the Hauen of their wished home, freed by thy mercy from all annoyance.

O Lord, we confesse that thou art exceeding great, cloathed altogether with Maiestie and honour; (n) Thou Ridest vpon the Cherubins, as vpon a Horse; and walkest vpon the wingges of the winde; Thy voyce is the loude Thunderings; And thy Arrowes, are Lightning, Haile-stones, and Coales of Fire.

O o o 3

(p) When

(k) *Exod.*
33. ver. 19.(l) *Tobit.* 5.
ver. 4. 5.
& 6.(m) *Tobit.* 12
ver. 3.(n) *Psal.* 18.
ver. 10.
(o) ver.
15. &

(p) *ver.* 7. 9. (p) Whē thou art angry, darknes is vnder thy feet & a consuming fire commeth out of thy mouth; For thy iudgements are horrible to the wicked, & insupportable; But to thy children, which are such as feare & loue thee, thou shewest thy self kind & merciful altogether, cloathed with light, as with a garment; (s) For in this maner didst thou appeare vnto them, euer amiable and louely. Forasmuch then as thou art powerfull both in iudgement and mercy, and that all visible powers, are ready & prest at commandement, to serue for the executing thy blessed will, we haue none at whose hands we are to expect fauour and aide besides thee onely. Wherefore most humbly I pray thee, be gracious vnto those which occupy in great waters; Take them alwaies into thy protection, if it so standeth with thy good will and pleasure; Represse the furious Incurfions of whirlewindes, tempests of Haile, Thundrings, and Lightnings. Bridle the rage of the Seas & waters, that they ouerwhelme not ships of men, to their destruction; Giue them such winde and weather, as may securely serue them vnto a safe & ioyfull passage. And ô God, our most louing Father, full of kindnes & pitie, as thou canst be willing to saue from shipwracke, occasioned by waters & tempests, so be pleased I beseech thee, in that fatherly care ouer thy people, and for that thou art a Father alwaies of such as seeke according to thy will to liue honestly in their vocation, to which thou hast appointed them: Bee pleased, ô mercifull Lord, to defend also all Sea-faring men, from Robbers, and Pyrates, and all whatsoeuer enemies to thee and thy children, who wickedly & leandly, contrary to thy commaundements, liue vpon the spoyle of thy people, or otherwise vnder pretence of lawfull hostilitie, may and doe assault them on the waters, to their vtter vndoing. Giue not thy people in this maner (ô Lord) as a prey into their hands, that they may know

know thee to be a God of might, powerful, & sauing, a very present helpe in all trouble. Be thou therefore their guide, going out, and comming home; and put into their mouthes a song of praise, and thankesgiuing, for thy louing kindnes and fauour, in Christ Iesus; For whose sake, lend me thy gracious eare, praying in this sort vnto thee, in his name onely, to the which, be all glory, for euer, and euer. *Amen.*

13 *A Prayer for the honourable
state of Matrimony.*

F Orasmuch ô Lord, as it hath pleased thee, out of thy infinit loue vnto man, to be the author and orderer of mariage, whereby thou hast made it honorable amôg all men; Let it please thee also, to blesse all so coupled together in thy fear, that they acknowledging this vocation to be thy ordinance, may accordingly demean themselves in the same, with all sobrietie, for the better archieurement of those two principall ends, for which it was first instituted of thee; Euen, for the propagation of seed, and also for a mutuall comfort & consolation to themselves in thee. And because this state is of necessity subiect to the flesh, which through frailenes of mans nature, may occasion great offence, to the dishonouring of thy name, and prouoking thee iustly vnto anger, Grant I beseech thee, vnto this man, and this woman, now conioyned together within this indissoluble bond of Matrimony, that after the rule of thy first Institutiô, they may liue in the said wedlocke fellowship, as wholly guided with the feare and loue of thee; For which cause especially, circumsise, ô Lord, their hearts, that all carnall, forbidden, and distemperate lusts of the flesh, may be cleane abandoned for euer out of their thoughts, remembering with feare & horror, that dreadful sentence

(e) Heb. 13.
ver. 4.

(f) 1. Cor. 6.
ver. 9. & 10

(g) 1. Cor. 7.
v. r. 5.

(h) Eph. 5.
ver. 25.

ver. 22.

(i) Gen. 2.
ver. 24.

(k) Eph. 5.
ver. 25. 22.

ver. 25.

ver. 22.

ver. 23.

doome pronounced by thy Apostle (e) *Fornicators and Adulterers, God shall Iudge*; Which is, (as thy holy Apostle Saint Paul saith) *That no (f) Fornicators and Adulterers, shall inherit thy kingdom.*

Let this heauy iudgement be ingrauen vpon the tables of their hearts, that at no time they be ouertaken with inordinate concupiscences, to follow the lustes therof, sinning against thy holy ordinance, by defrauding each other, and procuring therby their own condemnation; Nay rather, in an holy regard to thy worship, let the (g) refrain for a time, but with consent, as thy Apostle teacheth, that they may (g) giue themselves the more freely to (g) fasting & (g) prayer, and so again come together, to auoyd Satans temptatiō, by reason of incontineney. That this may be effected more agreeably to thy most blessed wil, Sanctifie their soules vnto an holy concord, and a matrimoniall consent of mindeles, as becommeth thy children, matched together in thy blessed feare, that, as the (h) husband is to loue his wife, so, the wife may in like manner, and with like affectiō, honor her husband, being (i) two in one flesh, as thou hast said, and because also thou hast commanded (k) the same. Wherefore, (ō Lord) instruct the in the truth of this holy misterie, that through a mutual agreement, they may alwaies, in al godly sort, shew by their example, wedlock, to be a figure & representatiō of Christ & his Church; to wit, in loue with rule & authoritie, and in subiection, with loue & feare; For thou hast said, *Husbands, loue your wines, as Christ loued the Church, And wines, subiect your selues vnto your husbands, as vnto the Lord for the husband is the wines head, as Christ is the head of the Church*; That being by an especiall instinct of thy holy spirit, made to vnderstand thy will herein, they may the more easily & gladly consent to a mutuall function of all matrimoniall office; The husband as being head, to gouerne, guide, nourish, & defend his wife;

The

The wife likewise, to submit and accommodate her selfe, wholly to the will of her husband, in all godlines; doing whatsoever she shall thinke, is, and may be pleasing to him, for thy sake, (ô Lord;) For vlesse their loue, and dutie, be ioyned, and knit, by feare in thee, it can neither worke effectually to their good, nor any waies be accepted of thee, who requirest the true affection (1) of the heart, performing vnfaignedly, such obedience as thy selfe hast commaunded. And because Sathan is a most deadly enemy to the state of Matrimonie, seeking all meanes possible to preuent the loue betweene man and wife, either by surmizes and suspicions, or by subornations of false crimes, to cause hatred, and raise contentions betweene them; Abandon Sathan farre from them, that in no sort he doe entermeddle with their actions; But weaken and disable all his subtile deuises, and craftie plots, endeououring any waies the breach of wedlocke. Suffer not the common enemy of mankind to enrage against thy holy Ordinance, by sowing discord and debate betweene them; Cut off all occasions of wrongfull suspicions, which may breede discontent with hatred; That in a true consent of mindes they may liue together, and thou who art the God of peace dwell in the midst of them. Giue them grace so to esteeme of this state and holy vocation, that they be a ioy and comfort to each other, at all times, aswell of aduersitie as prosperitie, and of sicknes as of health, and that, without grudging and murmuring against the course and working of thy will. Beside, in as much as thou hast made Popagation of the seede, to be the speciall end for which thou didst institute this coniunction of man and wife; Vouchsafe of thy goodnes, that their wedlocke be not altogether fruitlesse and barren, but as thou seekest best fitting in thy wisdom, so accordingly deale with them in mercy; Let them knowe, that the promise

(n) Eph 6.
ver. 4.

* ver. 11. 2.

use passed by word from thee, at what time thou createst them Male and Female, saying; Bring forth fruit, and multiply, is a promise of blessing also vnto these, and to be extended vnto them, for breeding of children, if thou hast so appointed, and if it be thy will, otherwise, be it as thou hast appointed in thy secret will, and purpose vnreuealed. But if it please thee, that they bring forth fruit, and haue children, graunt them grace for their education in the knowledge of this care, as thou hast spoken by thy Apostle; So shall they be taught, first and principally to knowe thee for their God, the very true, and only Author of their life, and what good soeuer they receiue therewith; and next, vnderstanding what duty* thou requirest at their hands, towards their Parents, they shall with all reason of minde exhibite the same, obeying and honouring them, as thou hast commaunded. ô good God and mercifull Lord, as this thy institution is holy, so iustifie it, vnto this new married man and wife; adorne it with the blessings thereto appertaining, if it be thy will; that they liuing together in wedlocke loue and agreement, godly, and soberly, may through their holy conuersation and concord, glorifie thy name; and so by their life, aduance the doctrine of thy Gospell, in Christ Iesus. *Amen.*

14. *A Prayer for friends, and Benefactors.*

BE gracious and mercifull, ô Lord we beseech thee, vnto our Parents, Kinsfolkes, Frinds, Benefactors, and those which haue brought vs vp, Taught, Promoted, Or any way relieued vs. Inrich them with all blessings, that haue done good, either to our bodies with temporall benefits, Or to our Soules with profitable instructions. Blesse their estates here, that they may haue alwaies wherewith, to relieue themselues and others; Giue them the consolation of the holy Ghost, to the keeping of faith and a good conscience; And

And as they haue shewed mercy vnto vs, in comforting vs, so Lord helpe them in their greatest needs, that both they and their families, may haue comfort here, and finde mercy with thee at the latter day. Lord, let their Almesdeeds and prayers, be alwaies in thy sight, as an acceptable Sacrifice vnto thee. Keepe vs so farre fro ingratitude towards them, as that alwaies we may be ready, (according to our abilities,) to recompence them, if neede require. Let not that, which they haue bestowed vpon vs, be cast away, but, make it fruitfull, and vs worthy of it. Graunt this o Father, for Iesus Christs sake, our onely Lord, and Sauour. *Amen.*

15. *A Prayer to be said at all times, for the reducing of all true Christian, into the Church of Christ.*

Most louing & pittifull Lord, the onely true Shepherd of our Soules, who hast lost none of those whom thy father gaue thee, but seekest after the lost sheepe of thy *Israel*, to bring it againe into thy Sheepefolde; Seeke I beseech thee, through the free gift of thy grace, and the vigilant care of the Ministers of thy Church, all such as are strayed from the same, either by infirmitie of the flesh, seduced & misled into any kind of sin in life & maners, occasioning thereby a slander and reproach vnto thy name, or otherwise through ignorance oppugning the Articles of thy Christian Religion, & so know not how to subiect in humilitie their blinded vnderstanding vnto a holy absequiousnes of thy sanctified word, in obedience to thy Spouse, which is the true Catholike Church, euē the Pillar & stabilitie of all truth. It is thou only, who healest that is diseased in our Soules; Strengthenest that is weake; bindest that which is broken and decayed: Loosest that which is bound; Castest down, and raisest vp againe; Reiectest, and saiest, turne againe and be saued. Look with thy Eye of pittie vpon all such, as either wander out of the way of truth, or are iustly excommunicated
and

and expelled out of thy Church; Open their Eyes, and Eares, that they may see, and vnderstand what the truth is, and so for euer hereafter, forget to blaspheme thy name, either in Life, or in profession of thy Religion; and thereby in a true acknowledgement of thy loue and mercies, beleue in the heart, and confesse with the mouth, thee to be their onely Redeemer and Sauour, and so giue thee praise and glory for euer. *Amen.*

16. *A Prayer for our Brethren excommunicated, to be restored to the Church againe.*

ALmighty God and heauenly father, full of all consolation and vnspeakeable mercy, which hast of thy great goodnesse and bountie, freely secured man, not onely from the guilt of Sinne, but also from the punishment thereof, in and for thy deare Sonnes sake, Christ Iesus: and in token of the same freedome, hast for his greater securitie, inuested him into the communion and fellowship of the Church, making him a liuely member of that thy Mistical Body whereof Christ is the head, thereby knitting him vnto thy selfe, together with the Saints, through the participation of the Sacraments, which are most sure and infallible tokens of thy loue towards man, forasmuch then, as there can be no Saluation to man, being secluded out of this fellowship & communion of Saints (which is the true Church;) And seeing also, that it is a most beaueie and lamentable Iudgement laied vpon man, that shall deserue to be expelled thereout, by a true and lawfull sentence of Excommunication. Be pleased, O Lord, to heare this my prayer, which I most humbly powre fourth vnto thee in the behalfe of this our Brother, fallen through the infirmitie of the flesh, and by ignorance seduced into error of thy Truth. Vouchsafe him

him I beseech thee thy speciall grace, that his minde being illuminated with the bright shining Lampe of sincere knowledge, through the instinct of the holy Ghost, he may now come to a sensible feeling of the wofull case into which he is plunged by this his fall, neuer being able to rise vp againe, without the helpe and gracious assistance of thy fauour. Thou therefore, ô Lord, who wilt not the death of a Sinner, but that he turne & liue, haue pittie, haue pittie, Spare him whom thou hast redeemed with thy most precious blood. Take from him all Contumacie and hardnesse of heart, euen that Stonie and senselesse heart, that is without all feeling and remorse of Sinne, and giue him a heart of flesh, softned and mollified with the spirituall dewe of thy heauenly grace, and so made pliable to the obedience of thy will to follow it in all things; That he vnderstanding aright, the miserable state in which he now standeth, being excommunicated out of the fellowship of thy Church, may in a godly sorrowe for his former sinnes committed, be hartily desirous to be restored to it, with a true repentance, euer hereafter working his saluation in feare and trembling, through Christ Iesus our Sauour. *Amen.*

17. *A Prayer for our Brother, truly repentant,
and doing penance in the Church, before
the Congregation.*

○ Most mercifull God and louing Father, forasmuch as thou hast commaunded by the mouth of thy holy Apostle *S. Paul*, that supplications, prayers, intercessions, be made for all men, it being an acceptable thing in thy sight, (who art willing that all men should be saued and come to the knowledge of thy truth : I beseech thee most humbly in the name of thy Sonne Christ, who gaue himselfe a Ransome for all men,

men, to incline thy mercifull Eare to the voyce of this my prayer, which my soule powreth fourth in great humilitie, in a compassiue sense and feeling of this our brothers heauy groaning vnder the burthen of his finnes, by which hee hath prouoked thy iust wrath against him, and for which he now presenteth himselfe before this thy congregation, in acknowledgement of his offences, entreating pardon of thee for the same, vnto whose great mercy hee wholly betakes himselfe, notwithstanding his manifolde and grieuous Transgressions, in as much as thou hast promised forgiveness to all such as are truely penitent, and vnfainedly turne vnto thee, thereby commaunding that none should dispaire of pardon, or distrust thy mercifull kindnes. O Lord, vouchsafe vnto him thy grace, worke in him, true contrition of heart, by which he may be humbled in himselfe vnto thy fatherly correction, and so be raised by thee from himselfe, vnto amendment of Life. Let that pittifulnes which first moued thee to redeeme him, moue thee now also to restore him vnto thee; It is thou onely which instructest the ignorant; Thou, which reducest the wandering and straying sinner into the right way; Thou, which raisest him being fallen, and houldest him vp standing; Thou, which comfortest him in affliction; and strengthenest him in despaire; Thou, euen thou O Lord, which healest him in all his Infirmities; and when he turneth vnto thee, thou turnest also vnto him, and receiuest him. Come therefore, O Lord, and receiue this our Brother vnto thy mercy; Vouchsafe to behold him with a fatherly eye, For thy onely fauourable aspect will quicken and reuiue him, being now dejected into this misery through Sinne, ouertaking him as one forsaken of thee for a time, till thou hadst made him to knowe thee, and forsake himselfe. Let him no longer now, wander out of the way of truth, but bring him
into

into it, and guide him in it; Thou hast saide, thou wilt not the death of a sinner, but that he turne frō his wicked waies, & Liue; For, as thou delightest in the sauing of sinners, to reduce them to the truth of thy word, which is the sauer of Life, to them that apprehend the same in Christ; so now, I beseech thee, graunt this our Brother the certaine knowledge thereof, by which he may be assured of the inward grace of thy spirit, both, for the amēdment of his life, and saluation of his Soule, according to thy will, and so giue thee praise and thanks, for thy mercies in Christ. *Amen.*

18. *A Prayer of a Midwife, for a woman
in Trauaile.*

O Gracious God, that art nigh vnto all that call vpon thee, mercifully heare the voyce of thy hand-maids here assembled, for the helpe of this our sister, in her agonie now approaching; Looke vpon her in mercy; Mitigate the iudgement which thou hast laide vpon her, and all women, for sinne; Giue her courage of Heart, and strength of body, to beare the pangs of her Labour; and so inwardly comfort her, with thy holy Spirit, That neither her naturall frailtie; The temptation of Sathan; Nor the extremitie of Throws; cause her to faint. Holy Father, giue her Patience, and willingnesse, to be aduised by her friends, in this so great a worke; and to remember, that as in iustice, thou hast greatly increased her sorrowes in Conception, So it is thy will, to haue a holy seede, brought forth of her, which being sanctified by thy grace, may be consecrated to thy seruice, and made partaker of thy glory. We pray thee therefore, to blesse, both her, and the fruit in her wombe; Shew thy mercy no lesse in the Birth, then in the wonderfull forming, and fashioning, of that shee beareth. Haue mercy vpon mee, (whome thou hast ordained,
to

to doe the principall office, to her, and many others. Set thy feare alwaies before mine Eyes; Graunt me skill, and iudgement, to finish this worke well, which I am to vndertake; Helpe mine infirmities, and imperfections; Giue me a tender Heart; and a quicke and steadie hand; Perfit thine owne worke, in the hand of me thy Deputie, that it may be, to thy glory, her comfort, and my credit; Prosper vs ô Lord, that the mother being safely deliuered, and her Babe preserued, they may louingly liue together, many yeares, to thy glory. For which thy inestimable blessings, giue vs grace altogether, with one accord to praise thy holy name, through Iesus Christ our Lord. *Amen.*

19. *A Prayer of Children, for Parents.*

O Most gracious God, and heavenly father; the Father of our forefathers *Abraham*, and in him my Father also, by promise: Bowe downe thy fatherly Eare, I most humbly beseech thee, to the dutifull cry and petition of a child, supplicating vnto thee, for his deare Parents, of them, borne in sinne, and so I confesse, a childe of wrath and perdition; But, by a second new birth, rebegotten as it were, through the immortall seede of thy word, in Christ, and now become to thee, an adopted Childe of Grace, and so thy Childe.

Therefore in this name am I emboldned (yet not presuming) to present my prayer vnto thee, for and in the behalfe of my naturall Parents, towards whom all obedience in thy feare performed, is acceptable to thee, and well pleasing; For thou hast commaunded all Children, to honour their Parents, and promist a reward of long daies, for the same.

Graunt then, I pray thee, first and principally, the illumination of thy Spirit, that by vertue and power thereof,

thereof, (their hearts beeing instructed in the sound knowledge of thy truth) may cause their faith in thee, resolutely to be settled, and so accordingly be professed of them, at all times, before men.

Direct their foote-steppes alwaies in the pathes of thy statutes, and leade them along in the waies of thy commandements, that their thoughts, words, and deeds, be alwaies addressed to the good of all men in thee, for the setting forth of thy glory, it being the chiefe end thereof. And as thou art willing to be entreated of thy children for thy spirituall graces, first sought for of them; so be pleased, I beseech thee, to heare mee praying in their behalfe for thy temporall benefits to be conferred vpon them, as in thy wisdom thou seest most fit.

Encrease, and multiply the daies of their naturall life vpon earth. For this cause, preserue and keepe them, in all health, both of minde, and bodie; Be thou vnto them, a strong Tower and Rocke of defence, that no annoyance of troubles whatsoeuer, doe at any time hurt their soules.

Blesse them with children, that hauing many, they may stand, as yong plants of Oliues round about their Table.

Giue them thy feare, to bring vs all vp, in all true godlines. Let them be vnto their family, godly examples of all goodnes, both in words & actions of sanctitie, and true holines, that so, they liuing, as mortified, to the corruption of the flesh, may afterward dying in thee, be raised in the said flesh, clenfed from all corruption, and liue for euer with thee, where thou raigest with thy sonne, and the holy Ghost, one God, euerlastingly. *Amen.*

20 *A brieffe Prayer of a Childe
for his Parents.*

O Lord God, who hast strictly charged all childrē to honour their Parents, and to pray for their states, so farre forth, as may stand with thy will; vouchsafe I beseech thee, to my father and mother, health and peace, both bodily and ghostly. Preserue them from all danger, of bodie & soule; But especially keepe thē in the knowledge of all true Christian faith, that being strongly assisted with thy grace, they may neuer willingly offend thee, but rather endeavouring by all possible meanes to please thee, may finde thee accordingly, a propitious and mercifull Father in Christ. *Amen.*

21 *A Prayer of a Childe, for his Parents.*

O Heauenly Father, leade my Parents I beseech thee, in thy Truth; Gouverne all their actions to thy glory, the good of thy Church, & discharge of their duties. Defend them from their enemies; and from all deceits & dangers. that by their godly wisdom, care, and painfullnesse, I may be brought vp in vertuous instructions, nurture, and good order, and so liue, and serue thee, in righteousness and holines all my daies. To this ende (ô Lord) for Iesus sake, endue mee with thy holy spirit; Make me a Babe of thy heauenly family; Reperate me anew, into Christ; Giue me grace, willingly to submit my selfe with all obedience and dutie, vnto the godly admonitions and gouernment, of my Parents, Instructors. and Rulers. Incline my hart diligently to seek after wisdom. Preserue mee from all euil waies, leaude company, false doctrine, and heresie: Let all my vnderstanding and conceits, tend to the good of my soule, and bettering of my life, in faith
and

and manners : Mortifie in me, the raging lusts and follies, of youthfull affections : Pardon all mine offences : Make me helpfull to my aged Parents, if need require) Protect me in all dangers and necessities : Forgiue me my sinnes : That I may liue in thy feare, and die in thy fauour; and in the ende, be made heire of thy euerlasting kingdome. *Amen.*

22 *A Prayer for Children.*

FOrasmuch as, ô most gracious Father, and most louing to mankind, after thou hadst created them male, and female, thou wert pleased to say, *Bring forth fruit and multiply, and fill the Earth.* In which words, thou didst blesse their seede, that it might propagate veto Generation, as we see it come to passe at this day, whereby we acknowledge thy word, to be a word of power and truth, (for thou art altoger vertue, and all wisdom): Let it also please thee, I beseech thee, to blesse the issue of the saide seede, first blessed of thee, in the first creation, euen children of Parents, whom thou coulest in the beginning, Man, and Wife; that they, principally endowed with thy holy Spirit, from aboue, made thereby Babes of thy heauenly family, as regenerated and borne anew into Christ thy sonne, may haue grace thereby, the more obediently and willingly to honour their Parents, with all dutifull reuerence, and be seeming obsequies, submitting themselves in all obedience, to their godly counsells and admonitions, and woorthily deserued chastisements, done, and taken of them, in thy feare, for their amendment.

Let them be wise, to obey the instruction of their Fathers, and not as Scorners, which will heare no rebukes, as saith *Salomon.* *Prou. 13.*

Graunt them therefore, discreet religious mindes, to be a comfort, and no grieffe vnto their parents, as the same *Salomon* saith.

Obeie thy Father that begot thee, and despise not thy mother when she is olde. Therefore incline their hearts to seeke wisdome in thee, that may preserue them from euill waies: Keepe them from leaude company; defend them from corruption, of both doctrine, and manners; Let all raging Lusts, and wanton follies of youthfull affections be mortified in them; Make them hopefull to their Parents in their youthes; and alwaies during life, helpfull to them at all times, vpon occasion, especially in the times of age and sicknesse, when need requires.

Finally, forgiue them their sinnes; and guide them in thy way, that thus liuing in thy feare, they may die in thy fauour, and so liue for euer, heires of thy kingdom in Christ. *Amen.*

23 *Another Prayer for Children.*

O Heauenly Father, be mercifull vnto the sonnes of men, I most humbly beseech thee, for Christes sake, thy naturall only begotten sonne.

Especially (ô Lord) be good and gracious to such, as are yet young, and in their childe-hood, vnder the gouernment, & the discipline of their Parents, whom thou hast commaunded by the mouth of thy Apoflle *Saint Paul*, to obey.

Graunt them this, that thou commandest; inspire their mindes from aboue, with a true vnderstanding thereof, that according to the true sense and meaning of the saide dutifull honour, which thou requirest of them, they may alwaies demeane themselues in thy feare, both in their thoughts, words, and gestures, as becommeth obedient, and humble spirited children.

Let

Let them therefore first alwaies, entertaine in their mindes, honourable opinions of their Parents; Mention their names, vpon all occasions, with great reuerence, in testimony of that honour, which thou hast enioyned them, speaking of them, with some applause of their wisdom and discreet discipline, where need so requires, hauing them in chiefest price, as their greatest Treasure next vnto thee.

Secondly, in externall behauiour, grant them true and godly humilitie, to do them all honour in the gesture of the bodie, that is requisite. In speech, to utter words of modestie, arguing the inward reuerence of the mind, deuoted vnto all regular dutifulnes, so as at no time they offend them, either in malapart wanton gestures, or with sharpe, and ranting speeches. Therefore heere (ô Lord) let them know, what true obedience is, euen in all matters, aswel ciuil as domesticall, to submit themselues vnto their willes, dooing what heerein may be well pleasing to them, of purpose auoyding what may disquiet & discontent their minds. And if their Parents shall happen to doe them wrong, as they conceiue, yet to take it patiently, and to remit it, for thy sake; yea, what faultes else, and ouersight, they shall see them commit, to dissemble and hide them, as is the counsell of *Ecclesiasticus*, *Glorie not in the shame of the father*, that at no time, they be a *Cham*, but alwaies rather, a *Sem*, and a *laphet*: to their Parents.

And now, when oldē age is come vpon them, that they become weake, and feeble, not hauing how to relieue themselues, through wants, occasioning the same; that then (ô Lorde) they doe the office of the Storke, in feeding, succouring, and cherishing them, according to that abilitie, thou hast bene pleased to affoord them, for that ende; And what office else besides these, is to be performed, according to thy will,

giue them vnderstanding therof, euē from their childhood, that in the whole course of their liues, they may giue due correspondence, to that honour which thou hast commanded them to do. Grant this (ô Lord) vnto them, for thy Christs sake, that thou maist also blesse them, with the fruites of thy promise, both in this life, and in the life to come, euē for the same thy Christ sake. *Amen.*

24 *A Prayer of such as come to visit
a sicke person.*

O Mnipotent God, who preferuest our life in death Let it be thy good pleasure we beseech thee, to cast thy eyes of mercy, vppon this our sicke brother; Ease his afflictions both in soule and bodie, wash away his sinnes in the blood of Iesus Christ, that they may neuer rise vp against him; Asswage his paines; Keepe him from all accusations of Conscience, and subtrill temptations of the wicked aduersary; That he valiantly fighting in firme faith, may hold out to the end, and obtaine the victory. Graunt him a happie entrance into endlesse life; and send thine Angels, to conduct him into the assembly of thine elect, through Iesus Christ our Lord and Sauour. *Amen.*

25 *A Prayer in time of sicknesse.*

O H sweete Lord, and omnipotent Father, maker of all mankind; Looke downe vppon this our weake brother, whome it hath pleased thee at this time, to visit with extreame sicknes, no doubt, for the tryall of his patience, and the amendment of his life. Consider his miserable estate, and giue him grace to call to mind all his sinnes past, and hartily to repent him

him of the same; Forgiue them we beseech thee, blot them out of thy booke, and naile them vnto the crosse of thy deare sonne, that they may neuer rise vp in iudgment against him. Make his faith strong in thee, that he may be able to preuaile against Sathan, and all his wicked deuises. Lord, as thou hast cast him downe, so we intreat thee, if it be thy wil, to raise him vp againe, otherwise to giue him patience. Oh good Iesu, the Physition both of our soules & bodies, Let thy blood wash the one, and thy mightie power relieue the other; Clenſe our soules from all open and secret ſinnes, and plague vs not as we haue iuſtly deſerued. Graunt him grace, that in all willing obedience, he may refer his crazed eſtate, both of body & ſoule vnto thy will; Deale with him, we beſeech thee, not in iuſtice, but in mercy; Send thy holy Ghoſt into his heart, that it may labour with him, and make all things ready in him, againſt the day of his departure out of this vale of miſery; Waſh him with the oyle of comfort, before he goe hence; And ſweet Lord, (when the houre which thou haſt appointed, for the diſſolution of his bodie, ſhall come) accept him into the boſome of thy mercy; And receiue him into thy euerlaſting kingdome, there to remaine with thee, in ioy vnſpeakeable, for euer, and euer. *Amen.*

For theſe, &c. *Our Father, &c.* Lord depart not from this our ſicke brother, in the time of his neede, but euermore mightily defend him, euen vnto the ende.

26 *A Prayer for prisoners, when thou comdest
into a Prison, to visit them.*

THou only, ô Lord, seest the infinit miseries, and distressing calamities, of this fraile, wretched, and wearisome life, occasioned through this body of sinfull flesh, which we carry about vs, budding forth from out the contagion thereof, and blossoming fruits of rotten corruption, and so laide iustly vpon vs, for a punishment of the same, to our amendment, thy grace herein specially assisting vs. And as thou seest this, so also thou best knowest, that it is conuenient for thy children, howsoeuer sinning, by all manner crosses, yea, by bondes, and imprisonments, by tortors, and death, to be chastised, that their faith towards thee, being tried and knowne in thy chastisements, their patient abiding may in the end be glorified of thee their Saviour. Wherefore, ô my good Lord, and mercifull Father, forasmuch as it hath pleased thee to instinct this motion into mee at this present, to visit the poore prisoners of this place, as a thing acceptable to thee in Christ; Graunt me further, thy speciall grace, for a document and instruction to my selfe, of mans common frailtie, that in their miseries, and howsoeuer incident to them vpon offences,) I may beholde mine owne state, and knowe it. in these, to be subiect euery moment, to all casuall mishappes, that thereby I may learne, to feare thy Iudgements, which, howsoeuer sometimes they may be hid from the eye of mans reason, are yet notwithstanding, all, most iust and righteous, as now falleth out vnto these poore Prisoners, lying here in bondes, and Irons, till the day come, which by thy will, shall be appointed here on earth, for their Tryall.

Mat. 25. 36.

I be-

I beseech thee (ô our God,) who art full of all kindnes, compassionating the falls and miseries of man ; that thou wilt be pleased, in some sort, to haue pittie vpon the lamentable state, and condition, of these poore Prisoners, whom here in bands, the Snares of death, may seeme to haue ouertaken, as it were preuenting their daies, by an vntimely execution of thy iudgement for their Sinnes; Yet Lord, indulge them so with thy gracious fauour, as that in the meane while, they may seriously and most vnfeignedly repent them, for that they haue thus farre prouoked hearty sorrowing for their former neglect of thy feare, (which might haue kept them in awe of thee,) they may be reconciled vnto thee in Christ. Be not farre from them, ô Lord I beseech thee; but let the comfort of thy holy Spirit, be present with them in their miseries, now in this their needfull time of thy heauenly assistance; Helpe them, I say, helpe, and relieue them, in that manner, as thou in thy wisdom best knowest, to make most conueniently behoofefull to their saluation in Christ Iesus, for his sake onely. *Amen.*

27. A Prayer for Prisoners, to be saide, when thou goest out of a Prison, from visiting them.

Lord, I confesse, I haue bene bold, to offer vp my prayers, and supplications, in this manner, for these poore prisoners, my selfe being a most wretched sinner, vnworthy to lift vp mine Eyes to Heauen. But, ô Lord, I haue not presumed this, for any merit of worth in my selfe, for I am dust and earth, yea, the very drosse and skum of filthy corruption; a man of an vncircumcised heart, and of polluted Lippes. Yet, so much as, we are all the members of one mysticall body in Christ, and so ought to haue a compassiue sense and feeling of each others miseries, howsoever occasioned;

Hebrn. 13.
ver. 3.

Phil. 2.
ver. 12.

ned; And besides, for that thou hast charged vs in thy word, That we should remember them that are in Bonds, as if we our selues were bound with them, &c. Herein then doing thy will, according to the measure of faith, which thou in mercy hast bestowed vpon me, yet not presuming vpon any merit of the same faith, which as it is my worke, I confesse is sinfull; I pray and entreate thee on the Knees of my heart, in a most humble and submissiue deuotion, that if it may stand with thy good pleasure to deliuer them, or any of them, from the sentence of death, (of which they seeme to be in daunger, and may worthily expect it for their sinnes,) thou wilt also graunt them, a godly sorrowe, vnto a hearty true repentance, for amendment of their former wicked liues, that so hereafter, being taught by the instinct of thy blessed Spirit, to liue in a holy dread of thy name, seruing thee, and working their saluation in feare and trembling, through obedience to thy will, they may be made thankfull vnto thee, for thy mercifull goodnes shewed towards them, in that their deliuerance; Otherwise, if out of thy wisdom, thou shalt see it more expedient for their Soules health, to execute a iudgement vpon them for their offences committed against thee, in thine annoynted their Soueraigne, whose Lawes they haue violated and wronged: Yet, vouchsafe good Lord, to euery one so suffering, a conuenient strength, both of Body, and Soule, such as may sufficiently assist them in the time of that their Agonie, (being before well schooled by thy Spirit,) that so their Bodies being enabled to withstand the torments of death, and their mindes wholly fixed and settled in the heavenly meditations of thy comfortable mercies, they may be raised in the height of that godly Resolution, vnto a iust and competent strength of the Spirit, to equalize the paines and panges of a deserued death, euen

in

in the very time of the passion; That so hauing their mindes in this manner reconciled vnto thee, by the godly motions of the holy sole comforter, they may the more freely, and godlily, fasten vpon thy mercies, that neither through Impatiencie, nor desperation, they be forced, then especially, to thinke, speake, or doe any thing, which may be displeasing to thy will, and in fine, hurtfull to their Soules health, which thy Sonne Christ hath purchased to thee vpon the Crosse, suffering for all sinners.

In this name therefore, and for his sake onely, graunt these my petitions, I most humbly beseech thee, ô Lord God mercifull father, to whom be all praise, glory, honor, power, and maiestie, for euer, and euer. *Amen.*

27. *A Prayer for the King, and the Counsell of state, and generally for all Magistrates in their generall places vnder the King.*

O Lord, the high, and Mightie Ruler, the great Potentate of Heauen, and Earth, (a) whose Magnificence, Power, and Glory, shineth in all thy workes; For all things are thine, both in Heauen and Earth; Thine are the kingdomes, of all the world, and thou art ouer the Princes of the earth, the most soueraigne King and Prince. For asmuch as the (b) Hearts of all Kings, are in thy hands, and thou enclinest them, and turnest them, like the Riuer of waters, wheresoeuer it pleaseth thee.

And for that likewise thou hast commaunded that (c) Supplications, prayers, Intercessions, with giuing of thanks, be made for Kings, and all that be in Authoritie for the good of thy people, I, most gracious Lord, according to thy said will, doe moste humblye and earnestly beseeche thee,
to

(a) 1. Croni.
29. ver. 11.
12.

(b) Pro. 21.
ver. 1.

(c) 1. Tim. 2.
ver. 1.

(d) *Deu.* 17.
ver. 20.

(e) *Isa.* 49.
ver 23.

(f) *Psal.* 17.
ver. 2.

to sanctifie the minde of our King, with thy holy feare, that in a true knowledge thereof, he may continually exercise a godly zeale, wholly deuoted to know thee in the greatnes of thy glory, and himselfe in thee, for the due administation of that his weighty charge, to the maintenance of Quietnes, Tranquillitie, and common honesty among his people; That he so louing his Subjects, as nature bindeth one Brother to loue another, (for thou hast said, that a Kings heart (d) should not be lifted vp aboue his Brethren,) he turne not from thy commaundements, to the right hand, nor to the left, but may prolong his daies, in his kingdome, as the daies of heauen, he, and his Sonnes in the midst of *Israel*; And employ his whole power and Authoritie in the preseruacion of it, for which cause thou hast saide: (e) Kings shall be thy nurcing fathers. (f) Let him behold thy face in Righteousnes, that, receiuing strength from thee, against all thine, and his enemies, practising Treacherie, whether openly, or secretly, against thy Church, his life, and dignity, may be comforted in thee, and so deliuered by thy fauourable countenance from out all Trouble, be alwaies ioyfull in thy saluation, and praise thee for thy mercies, in Christ Iesu.
Amen.

Prayers



*Prayers Gratulatorie, or of Thanksgiuing vnto
God, for all his Benefites both Spirituall, and
Temporall, as well for others, as for our selues, in the
name of Christ.*

Such are as follow.

1. *A Thanksgiuing to God for our Creation. To Christ,
for our Redemption. And to the holy Ghost, for
our Sanctification.*

O Mnipotent God and heauenly father, who hast
thy being before all beginnings ; wee glorifie
thee from the bottome of our hearts, for all thy
great blessings bestowed vpon vs, as namely, for the
Creation of all creatures whatsoeuer haue life or be-
ing; Preseruatiō of them by thy great wisdom; and
making them serue for the vse of man ; But more espe-
cially, for that thou hast formed vs after thine owne
Image, indued vs with Reason, giuing vs Bodies and
Soules, and all members becomming the Body, toge-
ther with vnderstanding, iudgement, and all the sen-
ses, which hitherto thou hast and dost most graciously
maintaine in vs ; For preseruing and nourishing of vs
in our mothers wombes ; and mercifully protecting
vs in our Birth ; For which wee highly applaude thy
holy name, thy Iustice, thy Glory, Might, Power, and
wonderfull workes.

O thou bright splendour of the father, who wert
neither made, nor created, but begotten before all
worlds ;

worlds ; We adore, laude, praise, and honor thee, for all thy benefits, but especially, because of thy meere mercy (without any desert of ours) when the fulnesse of time was come, thou tookest humane nature vpon thee, to deliuer vs, condemned wretches, from sinne, death, and the power of the Diuell, by the bitter passion, of thy most innocent death, shedding thy most precious blood, for our sakes, thereby appeasing thy fathers wrath, and cancelling the heauie scrole, which was written against vs, dispoiling the powers of darknes, by thy glorious Resurrection from the dead, and purchasing eternall life, for all such, as in their hearts, doe stedfastly belecue in thee. Oh most gracious Saviour, suffer not thy dolorous passion, to be vnworthily regarded, of vs miserable sinners ; but assist vs with thy grace, that we may from henceforth, dye vnto sinne, and serue thee in righteousnesse, for euer.

O God the holy Ghost, which proceedest from the Father and the Sonne, of the selfe-same, Eternitie, power, and diuine essence ; We thanke thee, for all thy great blessings bestowed vpon vs, but principally, for that thou hast called, and conducted vs (by thy grace) to be true members of the Christian faith, communicating thy selfe vnto our Soules, in holy Baptisme, and pursuing still, to compleate thine owne good worke in vs. We humbly beseech thee, that it may please thee, to instruct, and guide vs in all truth ; Nourish and augment, firme faith in vs ; Graunt vs the right vnderstanding of thy word ; Sanctifie vs, in calling vpon, and beleeuing in thee ; Giue vs inward peace of Conscience, with a settled consolation, courage, and perseuerance ; write thou Iesus Christ, within our hearts, and assure vs, by thine owne testimonie, that thou art our comfort, against the feares, and infirmities, of the flesh ; Strongly defend vs, against all accusations, of the euill Spirit ; and confirme vs so,
against

against despaire, that through thy gracious promises, we may be fortified in faith, because thou art our only earnest, for inheriting redemption; Grant vs true deuotion, and zeale, in prayer, that in full assurance, & filiall confidence, we may cry, and call vnto thee, saying, *Abba* deare Father; Make vs simple as Doves, without bitternes; that so, receiuing thy holy vnction, the fire of ardent charitie, may be kindled in vs; Renue vs, in the inward man; make thy word, and Sacraments, to haue that efficacie in vs, that we, being newly regenerate, may be preserved, from all idolatry, false doctrine, error, and heresie; Clenſe the impuritie of our vnderstanding; kill, and quench in vs, all disordinate desires of the flesh; suffer not the affections of sinne, to raigne in our Bodies; But make *thine owne* abiding in vs, beare sway in all our members; And bring vs, to thy true, eternall inheritance. *Amen.*

2. *A Prayer vpon the Administration of the
Sacrament of Baptisme.*

MOST bountifull Lord and Sauour, we giue vnto thee all possible thanks, and praise, for all thy blessings, and benefits, bestowed vpon mankind; But most especially, for this thy infinite mercy, in regenerating vs, wretched sinners, by this thy holy Sacramēt of Baptisme; making thereby, (as many as truly beleeue in thee,) coheires with thee, of eternall felicitie; Be thou present good Lord, and giue force vnto it; worke in vs, new motions, to the amendment of our Liues; that may make vs, prudent as Serpents, and innocent, as Doves, as becommeth thy children; Open vnto vs, the gate of Heauen, that in faith, we may receiue the Grace of God, that adopts; The Merit of the Sonne, that clenſeth; And the efficacie of the holy Ghost, that regenerateth; That our vices, being through holines of life, cleane put away; we may
come

come safely, to the promised inheritance, of thy heauenly kingdome. *Amen.*

4. *A Prayer for thanksgiuing, for the restoring our brother to the Church, with a petition also, for continuing him in the same.*

O Most powerfull God, King of Eternitie, to whom euery Knee, both in Heauen, Earth, and vnder the earth, doth bowe, in reuerence of thy glorious name; Who, by the blood of thy deere Sonne, Christ Iesus, hast brought all wandering sheepe into one sheepesoulde, (which is thy Church,) thereby shewing, how desirous thou art, in mercy, to reduce sinners, from their wicked waies, into all conformitie of true obedience, vnto thy will. We hartily thanke thee, that it hath pleased thee, to bring this our brother, out of the darkenes of error, into thy true light, Reclayming him, from the wicked waies, in which he formerly walked, and instructing him, more soundly in the knowledge of thy will; Strengthen his heart, by faith, in the loue of thy Sonne Christ; Vouchsafe him, a perticipation of inheritance, in thy church; Lighten the blindnes of his heart, with the brightnes of thy truth, that, shaking of, all error, and ignorance, he may truly acknowledge, Christ Iesus, whom thou hast sent, to be the onely head of the Church, and, that without him, there is no saluation, for he onely is the way, the Truth, and the life. Graunt him, the knowledge hereof, that he may walke, in the said way, vnto life, being a true Conuert, by hearty repentance, and so reduced into the sheepesould, of thine inheritance, may continue, and perseuere, in the same, vnto the end, to the glorifying of thy holy name, for euer, in Christ Iesus. *Amen.*

S. The

5. *The Midwives Prayer, upon
the deliuerance.*

O Lord God, by whom all men and women, are wonderfully and fearefully made. We giue thee humble thanks, that in thy iudgement, towards this our Sister, thou hast remembred mercy, together, with a gracious fruite of her body; We pray thee, to continue thy great goodnesse towards her, and to keepe her, from all further annoyance, and daungers of Childbed; Preserue her continually; and when it shall seeme good vnto thee, restore her to her former health, and strength, that she may imploy her selfe in her vocation, according to thy will, with thanksgiving.

Blesse this Infant, new borne, at this due time, it may increase, in wisedome, stature, and fauour, with God and man. Make it partaker, of the sacred Seale of holy Baptisme; that it may be borne anew, by the power of the Spirit, and lead a godly, and a sanctified life, in this world, and afterwards, be made heire of euerlasting life.

Extend thy goodnesse in like manner, vnto the mother of this Babe, that she may haue strength, and meanes, to bring it vp, to thy glory; and may vse all such good endeouours, as doe become, a carefull, and naturall Mother to performe. Giue grace, to all this assembly, here present; and make vs thankfull vnto thee, not onely for this thy mercy, and goodnesse, But also, for our creation, preservation, and all other thy good gifts, which thou hast bestowed vpon vs; And so guide vs, by thy holy Spirit, that we continually lauding thy holy name, may walke in sobrietie, and holines of life, before thee, from this time soorth, and euermore, *Amen.*

6. *A Prayer to be saide, After a safe
returne home.*

I Thanke thee, most mercifull God, that it hath pleased thee, solouingly to protect me, from all daungers, both of Soule, and Body, which the miseries of this wretched world doe minister; giuing me good successe in my busineses; and a prosperous and happy returne, from this my iourney, to mine owne home, where, I may safely recreate and rest my wearie members. I acknowledge it, to be thine onely goodnes, vnspeakeable loue, and meere mercy, that I haue escaped them, and that I am not able sufficiently to praise and thanke thee, for this thy great fauour. But, sweete Lord, I beseech thee to bee pleased, to accept such humble Laude, honour, glory, and deserued renowne, as my weaknes can yeeld; And giue me power, and ablenesse, to praise thee, as of right I ought, through Iesus Christ, our Lord. *Amen.*

7. *A Thankes-giuing to God,
After Victorie.*

Great art thou, ô Lord, and meruellous worthie to be praised; Thou, euen thou only, art knowne to be the God of refuge, vnto thy people; For thou hast instructed our hands to warre, and taught our fingers to fight, in this day of Battaille, when our Enemies came against vs, in great multitudes, and with strong munition, ready to haue deuoured vs, hadst not thou, ô God, fought for vs, and deliuered them into our hands; For, as with an East winde, thou brakest the Shippes of *Tharsish*, euen so were they destroyed; As thou art the Lord of Hostes, mightie in Battaille, so art thou, the God of victorie, terrible,

terrible to thine enemies, and fauourable to thy people whom thou wilt saue, to giue them dominion ouer them. Let the Nations rage neuer so furiously, and let the whole earth be moued, yet will we not feare, because our trust is in our God, a very present helpe in all troubles, who will neuer faile to defend vs, from all daungers of enemies whatsoeuer. Though they be assembled together by thousands, and should be gathered in multitudes, like the Sand of the Sea, yet should they be as the Kings of *Canaan*, in *Tanaach*, by the Riuer of *Megiddo*, which receiued no gaine of monie. For, our harts are fixed in thee, o God, because of thy word, by which we are assured of thy helpe, and great deliuerance. For all thine enemies, and such as haue ill will to *Zion*, shall vtterly perish, and be destroyed for euer: but they p^{r} shall be as the sun, wh e he riseth in his might, yet shall be more & more, in thy fauour. Wherefore, put words of thanksgiving into our mouthes, o Lord, that we (wh o thou hast made conquerours ouer our enemies this day, and haue seene thy working in it,) may acknowledge thy goodnes, & especiall fauour towards vs, therein not for our worthines, but for thy mercy sake; and so, giue thee onely the praise, and glory. For, we confesse, that if the Arme of Flesh, might haue preuailed, we had all fallen by the edge of the sword, and bin as a preie vnto their Teeth; But thou, o Lord, didst vouchsafe vs, both courage & protection, in the Battaile; and by the onely strength of thy Arme, haue we gotten our selues the victory; For the which, as we now, from the bottome of our hearts, do yeeld thee praise, & thanks, shewing our selues ioyous in thee, the sole & mightie strength of our deliuerance and conquest; so doe we, most humbly pray thee, to graunt vs thy fauour, for a speciall grace of thy spirit, to be moued thereby, the more reuerently, alwaies hereafter to adore, and

worship thy name, euen, for the Maiestie thereof, which is wonderfull, in all the world. Lord, I beseech thee, accept this our prayer, and make vs at all times, truly thankfull for all thy benefits, spirituall, and temporall, in Christ Iesus, our Redeemer, and Sauour.
Amen.

8. *A Generall thankesgiuing to God, for
all his Benefits, to Man.*

All Laude, Praise, and eternall thanks, be giuen to thee, ô Father, Sonne, and holy Ghost, three distinct persons, in the Trinitie, but in true essence of Dietie, wholly vnited, into an holy, and reuerend Godhead, one only God, of equall power, and Maiestie, from all eternities. To thee, doe I render, al humble and hartie thanks, for all thy louing, and vnspeakeable kindneses, vnto durably powred out vpon man. And, to begin with our Creation, how greatly are we bound, to be thankfull to thee, for thinking vpon vs, euen then, when we were nothing? For, we acknowledge, that there was a time, in which we had no being at all vpon earth. How did it then, please thee, to frame, and fashion vs, out of the slime, and dust of the earth, to giue vs thereby, a being, and motion, through a right, and truly proportionated composition, of all the members, and senses, compacted in a Body, aptly fitted to the same, and, not onely so, (which benefit of bodily being, & Motion, thou hast cōferred also, vpon ôther thy Creatures, whō thou hast subiected to man,) but also, for a greater manifestation of thy loue vnto man, and by him, in some sort, to represent the glory of thy Maiestie, here on earth; thou didst create him, in thy (a) Image, according to thine owne likenes, which was, in righteousness, and true holines; giuing him thereby, all perfection, euen wisdom, Truth, Innocencie,
Power,

(a) *Gene. i.
ver. 26.*

(b) *Eph. 4.
ver. 24.*

power, &c. so as now, thou didst not only giue him a bodie, with a most stately and eminent shape, farre surpassing all other creatures, which was wonderfull and gracious; but didst in like manner, more wonderfully infuse into him, a reasonable soule, by it, making him equall to thy Angels in heauen. All this hast thou done to man, when as then hee could not merit thy goodnes, (because hee was not at all;) neither in the outward shape of his bodie, for the parts thereof, nor in the inward forme of his soule, for the powres and faculties, with which thou hast blessed it. And hast thou not continued thy goodnes euer since towards man? Yes Lord; It is cōfessed, that as thine eyes did see him, when he was without (c) forme, & didst fashio him beneath in the earth, euē couered in his mothers womb; So thou, the very same thy selfe, who hast created him, and none else; hast preserved him in this corporal existence and being, which thou hast giuen him; causing the Heauen, the earth, the Sea, the Stars, Fishes, Birdes of the Aire, Plants, Trees, Fruites, and what else may be accommodated for the vse of man, to attend and waite vpon his bodily preservation, so farre forth, as thou, after the rule of thy generall and particular prouidence, hast appointed out their seruice, for mans good and thy glorie; that man seeiug in them, thy thy wonderful (d) power & wisdom, might by them also, be brought to the knowledge of thee; and loue of thy most glorious name.

Neither had this thy Image and similitude, conferred vpon man in his creation, bene auailable to him, (It being obliterated, and in a manner cleane extinguished, through the pollution of sinne, occasioned by the fall of Adam,) had not the last Adam, renewed and reuiued the same; being made a (e) quickning spirit, euen the spirit of life from heauen; descending from thence, out of thy bosome, to redeeme man from the

(c) *Psal.* 139
ver. 16.

(d) *Rom.* 20.

(e) *1. Cor.* 15
ver. 22.

curse of sinne, into which he was fallen. For which benefir of our Redemption, manifesting thy incomprehensible goodnesse, and surpassing measure of vn-speakable mercies extended towards man, thus lost, & vterly forlorne. I do worthily giue thee thanks; As also, for that thy most ardent, and singular loue, with which thou didst redeeme me, comming downe into the earth, that I might goe vp into heauen; made man, that I might become a God; Suffring most bitter death, that I might liue by thee, a most blessed life. O Lord, for this thy incomprehensible loue, I confesse, in the heart, all manner of thankesgiuing; But, how can my thoughts which are sinful, comprehend the worthines of so diuine a benefir? Do thou o Lord, open my lips, that my mouth may pronounce and shewe foorth the praise thereof. For, in that thou madest me at the first of nothing, I would owe thee more then half my selfe, if I had more to pay for the same. For, to be brought forth vnto this mortal life, had bene to no purpose, vnles to be redeemed by thee, had much more bin auailable vnto a life eternall. Thus, thou hast then created mee; thus hast thou redeemed mee; yet it is thy grace, that I see further into thy goodnes; For euen from my conception, & time of my birth, how hast thou preserved me? For thou didst close my flesh & bones in my mothers wombe, and being not preuented by an vntimely death, thou didst cause mee to see the light of this world, & to be made a member of thy Church, by Baptisme; A great argument of thy loue, and much thankses worthe.

Againe, what is it to be borne, not among Infidels, and Idolaters, who worship stockes and stones; not among hereticues, who blaspheme thy name, and prophane thy holy Sacraments? but among true Christians, who are thy Church, and doe worship to thy Maiestie, in a sincere and sanctified faith.

I now

I know not how to proceede in the commemoration of the benefits which redowne vnto man, out of his Creation, Redemption, and Preseruatiō, thorough thy diuine prouidence; O my God, my Creator, my Redeemer, my only Protector, and bountifull Sauiour.

Thoughts faile me, to conceiue thanks; words are wanting to expresse the same. I say with thy (f) Prophet, *It is thy mercies that we are not consumed, because thy compassions faile not.* I say then, in that thou didst create, redeeme and preserue me, therein did thy vnderdeserued goodnes greatly appeare; For, it is much, of nothing, first to be made the sonne of man; and then of a sinfull man, & thine enemy, to be freed of all guilt, and to be made the sonne of God; For this is a benefit of great glory that ariseth vnto mee, from out the merit of Redemptiō, by thy sonne Christ. And here, o good God, though I be ignorant how to praise thee, with a song of thankfulness; yet do I thanke thee for my free election, according to thy fore-knowledge, through obedience, and sprinkeling of the blood of Iesus Christ, whereby thou hast effectually called me vnto sanctificatiō of the spirit; inasimuch as thou hast (h) chosen me in him, before the foundation of the world, to be holy and without blame, to the praise of the glory of his grace, in which I beseech thee, continue, guide, & direct my soule alwaies, that I may in him through faith be accepted of thee for euer. For all other thy benefits, of grace, fauour, and mercy, depending thereon; I doe also thanke thee; namely, that thou hast admitted me into the communion and fellowship of thy Saints, by the Sacrament of Baptisme, and since, hast brought me vp, in the knowledge of thy true Catholike Faith, making me thereby, a true Christian, partaker of thy heavenly Supper, in it, feeding & nourishing my soule, with that most precious foode, of thy bodie & blood, vnto euerlasting life.

Qqq 4

It

(f) Lam. 3.
ver. 22.(g) 1. Pet. 1.
ver. 2.(h) Eph. 1.
ver. 4.

It is thou onely, who by these thy two Sacraments, of Baptisme, and of thy Supper (infusing into my soule the graces of thy holy spirit); hast regenerated me into the life of grace; And it is thou only, who also doest conserue, maintaine and strengthen the same grace, which thou hast giuen me by them. What good purposes soeuer I haue entertained in my minde, What godly motions soeuer I haue felt; What willingnes to do thy will, after the rule of thy commandements, it it is merly thy benefit, cuē the goodnes of thy bounteous grauitie.

(i) 1. Cor.
12. ver. 3.

For no man can say, that Iesus is the Lord, but by the holy(i) Ghost; much lesse do any good work, without the grace of the saide spirit; preuenting, following, attending, aiding & assisting him in the same worke.

And here I must not forget, my daily & continuall thanks vnto thee, O God, my Lord, my Redeemer, and only comforter; (though I am a very vnworthy thanks giuer) for that thou doest daily & continually vouchsafe to speak vnto me, in thy will, vnto holines & sanctie of life; such is thy fatherly care, to preserue in mee, that thy Image and likenesse; after which thou didst first create man; This o Lord, is an exceeding great blessing. For by preaching of thy Gospell, (it being the liuely foode of our soules,) are we nourished vnto life eternall.

(k) Amos 8
ver. 11.

O Lorde our Sauour, make me and all thy children, truly thankfull vnto thee for it; That our *England*, may neuer feeble that spirituall famine, of hearing this thy (k) word; which thou didst sometimes threaten, by the mouth of thy Prophet *Amos*, to send into the Land of *Iewrie*.

Also, to come vnto the temporal blessings (for without them, this corruptible airie breath, which we daily drawe, could not otherwise continue life, in this earthie, Tabernacle of dust and clay,) I doe thy powerfull

full Maieftie like immortal thanks, for that, out of the bountie of thy diuine prouidence, thou haft from my Childhood, euen to this present day, fulteyned and releued me, giuing thy daily bread, that is, all things necessary for common life, as foode, and Rayment, and whatsoeuer else, may be asked of thee, and thou thinkest meete, in thy good time, to minister to the vse of Man. For, thou (l) openest thine hand, and fillest all things liuing, of thy good pleasure; Yea, the Foules (m) of the Heauen, euen the very young (n) Rauens, that cry vnto thee, and all beasts, doth he feede; because, otherwise, but from thee, they cannot be relieved; And therefore, the eyes of all, waite (o) vpon thee, to receiue their meate, and nourishment, in due season, as thou hast appointed. By which, we learne, to depend wholly on thy prouidence, attracted thereto, from the mouth of thy Christ, willing vs, to (p) Aske, to Seeke, and to knocke. Paraphrase then, O good God, as we haue nothing, but from thee, and that, it is to be obteyned, by asking, seeking, and knocking; Graunt, that I praying at all times, according to thy will, in the name of thy Sonne Christ, may beleue, (q) that I shall obteyne, what I so pray for, as thou hast promised; so as, my prayer, grounded vpon true Faith, may come before thee, and my faith secured, by thy word of promise, may accordingly be rewarded; as it is written, (r) If yee aske any thing in my name, that will I do. And here, I most humbly beseech, thee that at no time, I either presume, in the strength of faith, to aske, whatsoeuer seemeth good in mine owne fancie, or, nor obteyning presently what I craue, be thereby led into desperation, and so become distrustfull of thy prouidence; or through too much caring for the (s) Morrowe, contrary to thy word, to encrease the present griefe, by a carefullnes, how to provide for the life, in time to come, which is vncertaine, of any time, to come.

(l) Ps. 145.
ver. 16.

(m) Matt. 6.
ver. 26.

(n) Ps. 147.
ver. 9.

(o) Ps. 145.
ver. 15.

(p) Math. 7.
ver. 7.

(q) Mat. 11.
ver. 24.

(r) Iohn. 14.
ver. 14.

(s) Math. 6.
ver. 34.

(t) *Psalm* 147.
ver. 14.

(v) *Psalm*.
118. ver. 14.

(w) *Psalm*. 94.
ver. 19.

come. But because thou art not onely, a bountifull Father, ministring thy daily bread, satisfying all, that call vpon thee, with the (t) fat of wheate; but also, a mightie, and powerfull God, protecting, and defending, from daungers: I doe most humbly acknowledge the same, in my selfe, and accordingly, giue thee thanks, for that, from my infancy, and childhood, euen to this present time, thou hast deliuered me, from many, and great daungers, of both Body, and Soule, into which, I had otherwise bin plagued; and that, without any helpe, of mine owne wisdome, or policie, which I confesse, is very weake, either to foresee, preuent, or withstand, the least assault of man, and the Diuell, without thy assistance. And this hast thou done, for me, most worthy, for my great vnworthines, to haue bin vtterly cast off, and forsaken of thee for euer. What may I say then, but that thou art my strength, and songe, for thou hast bin my (v) deliuerance, and hast holpen me, when my enemies thrust sore at me that I might fall. For, in the multitude of the thoughts of my heart, when I was in great trouble, and distressed, thy comforts, (w) haue reioyced my Soule; For, I euer found, thy present helpe. Many moe are thy benefites, and good graces, which thou hast bestowed vpon man; and which I cannot in particular recite; as being some of them hid, and vnknowne, vnto me. For which notwithstanding, I giue thee thanks, and so much the greater, by how much the more apparantly, hath bin manifested in them, the greatnesse, of thy fatherly prouident care, ouer me. For, how many times, hast thou bin pleased; to cause thy vigilant, and attendant Eye, to be, as a Night watch vnto me, for my securitie, against many thousand daungers, which must needs otherwise, haue assailed, and surprized me in my sleep. It is thou onely, that causest man, whether waking, or sleeping, to dwell in safetie, vnder the shadowe of thy wings,

wings, (x) so as, he shall not be afraide, of the feare of the night; nor, of the Arrowes, that flie by day; nor, of the pestilence, that walketh in the darkenes; nor, of the plague, that destroyeth at noone day. I doe therefore, giue thanks for them, and in them all, doe I blesse thy name; for, I haue hid thy promises in my heart. * Cause me alwaies, to meditate in thy precepts; and to delight, in the way of thy Testimonies; that, my (y) Lippes may reioyce, when I sing vnto thee; And my Soule, which thou hast deliuered; because there is no praising thee, but from the Heart, by which, thou art truely to be glorified. And, forasmuch as wee are commaunded to make intercessions, and to giue thanks, for all men, (z) of what degree soeuer; I doe here also, yeelde thee, (b) gracious good Lord,) most humble, and heartie thanks, for that thy great, and singular bountie, which thou, of thy goodnesse meere, hast particularized, in many thy infinite benefits, vnto all men; For, thou art said, to be the Lord, (a) good to all. But especially, in I thankefull to thee, for thy gracious kindnesse, extended towards thy children, whose (b) hope and portion thou art, in the land of the liuing; For thou the Lord, louest the Righteous, (c) not onely, by giuing (d) foode, which thou doest to all flesh; and feeding the hungry; Relieving from oppression; loosing out of prison; giuing sight to the blinde; keeping, and defending straungers; relieuing, and comforting, the fatherles, and widdowe; helping them to right, that suffer wrong, being otherwise destitute, of all worl succours; which are thy benefits, common to thy children, with all men; Yea, with such, as doe not call vpon thy name; and so, are arguments, of thy generall (e) prouidence, ouer all; by which, thy power is manifested, to the sonnes of men; and thy mercies knowne, to be ouer all thy workes. I say, not onely, for thy fatherly preserving care,

(x) *Psal.* 91.
ver. 45. 6.

* *Psal.* 119.
ver. 11. 15.
(y) *Psal.* 71.
ver. 23.

(z) *I. Tim.* 2.
ver. 1.

(a) *Psal.*
145. ver. 9.
(b) *Psal.*
142. ver. 3.
(c) *Psal.* 146.
ver. 8.
(b) *Psal.* 136.
v. r. 25.

care, thus generally prouident, art thou to be blessed, in thy children; but, in a more peculiar sort, doe I extoll thy name with praise, and thanksgiuing, for them. (For these be they, whom thou dost alwaies, as tenderly preferue, as the apple of thine Eye;) These, when they fall into sinne, by infirmitie, thou vouchsafest, to call to repentance, by thy mercy, seeking them, as if it greatly concerned thee, to finde them; Yea, sometimes also, when they flie from thy face, as if it were nothing to them, to leese thee; Thus many times, doth thy grace strue with their wilfulnes, that in working their amendment; This in refusing to be reteyned thereby, as it were, kicking against the pricke; But thou ceasest not, to sound in their Eares, thy mercy; and to knocke at the doore of their Hearts, to be let in, till thou hast reclaymed them wholly, from their lowd waies, and set their footes, in the right path, to their saluation. O, great is thy mercy, to forgive sinnes; and great is the might, of thy powerfull Maiestie; of Sinners, to make iust and righteous; for besides thee, none can do it. And see, how many and excellent are the benefits, that redowne to thy children, out of this one thing; From hence is, full remission of Sinnes; Reconciliation, by the blood of Christ; Charitie; All the gifts of the holy Ghost. Now, is that Sinner, made of an enemy, thy friend; of a Slaue to the Diuell, thy Sonne, and heyre of immortalitie, with thee, in thy kingdome; Now, the Consciencés of thy children, tels them, that they are partakers, of thy grace of Iustification; for which, they doe acknowledge themselves, debtors vnto thee, of all praise, and thanksgiuing, for euermore. Be thou therefore blessed, ô most bountifull Lord, and giuer of all good, euen of thine owne selfe, vnto thy children; Yea, and though thou doest sometime visit them, with affliction, Hunger, Imprisonment, and such like, for their triall, yet, thy fatherly loue,

loue, and tender pittie, is continually attending vpon them, blessing those thy chastisements so, as to them, they appeare nothing else, but euident tokens, and indulgent signes, of thy great loue; For, though they walke in the middest of trouble, yet dost thou (f) reuiue them, and by stretching forth thy right hand, thou dost saue them, because thou sendest them, no other temptation, then such as thou dost enable them to beare; till thou sendest them, an issue also, out of all; and a safe deliuerance. These are they, whom the Prophet *David* called, the *Blessed*; because, by (g) chastising them, thou didst teach them in thy loue; that thou maiest giue them rest, from the danger of euill, whiles the pit is digged, for the wicked. Surely thou o Lord, wilt not (h) forsake thine inheritance, for sake thine inheritance, for euer; but thou wilt be merciful in them, for euer; o Lord, how shall we praise thee now, o Lord, how shall we praise thee, with a long of praise, and thanksgiving, for thy gracious workes of thy mercy, which thou hast shewed out, into the mention of thy great goodness, and sing aloude, of thy (i) righteounesse, and true knowledge, of my weakenes, which is not able, to comprehend thy greatnes, and mightie power? I say with *David*, *What is man that thou visitest him? or the Sonne of man, that thou shouldest so mercifully regard him?* For, what could he deserue, to be thought vpon by thee, in his Election, before the world was made; in his Creation, after it was made? In his Redemption, by the blood of thy Sonne Christ? In his Sanctification, by the holy Ghost? In his vocation, Regeneration, preseruation, from the annoyance of Sinne, and the daungers of the world? The daily feeding, and nourishing vs, thy children, with the fat of Bread, and plentie, in that measure, as thy heavenly wisdome sawe conuenient for vs, in the way of god-

lines i

(f) Ps. 138
ver. 7.

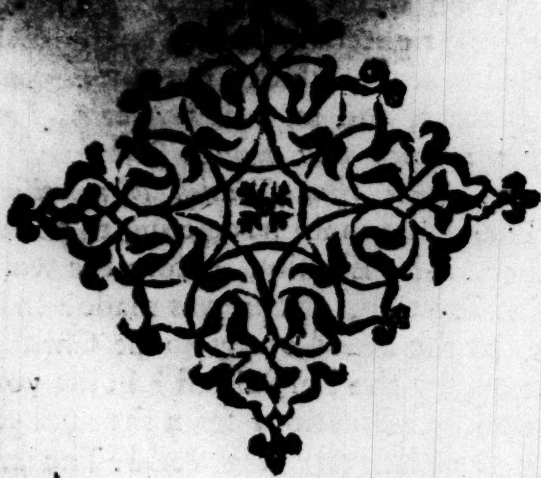
(g) Ps. 94.
ver. 12. 13.

(h) Ps. 94.
ver. 14.

(i) Ps. 139.
ver. 1.

(1) Ps. 34.
ver. 1.

lines? When I call these thy kindneses to minde, I am
meruailously astonied in the consideration of them,
and my very thoughts faile me; Yet doe I humbly
pray thee, that I may euer thinke of them, that at no
time, I be an vnworthie receiuer; but may alwaies
giue (1) thanks vnto thee, and haue thy praise in my
mouth continually. Graunt, ô my God, and my Lord,
euen for thy names sake, that this my prayer of thankf-
giuing, may be accepted of thee, as a morning and
euening sacrifice, wherein thou wilt be pleased, for
euer, and euer, who art the euer liuing God, world
without end. Amen.



*An Index, or Table directorie, for
the Contents of the first Booke of this Vo-
lume: and first for those in the Pre-
face to the said first Booke,
distinguished by
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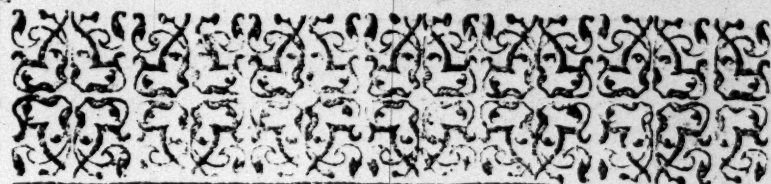
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